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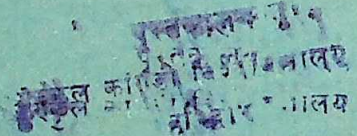

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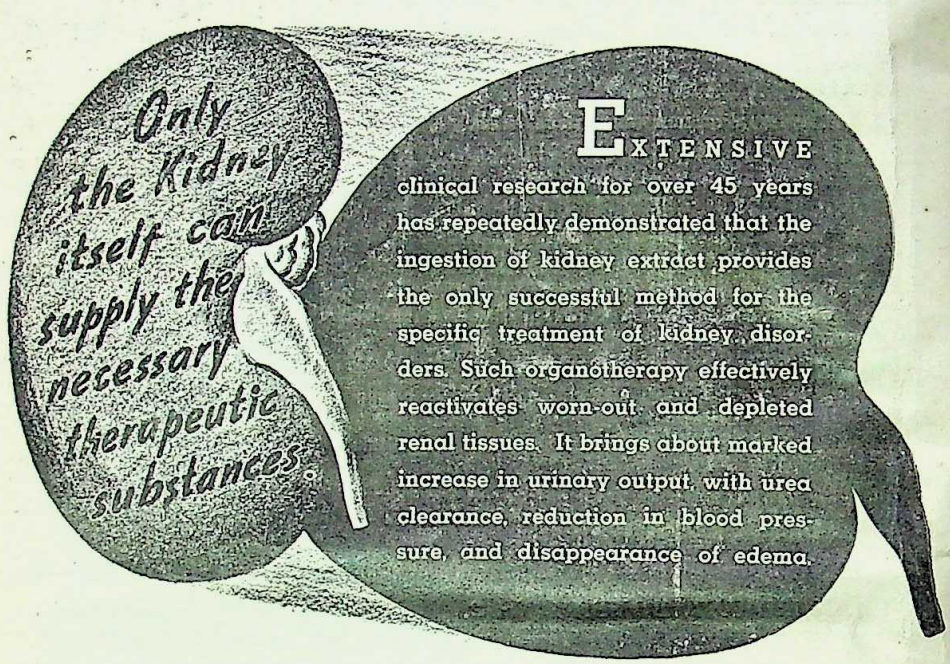

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THE JOURNAL OF AYURVEDA

Vol. XIV.] January, 1938 [No. 7.

Obituary

The melancholy news of Sir J. C Bose's death has surprised the intellectual world with a most painful shock. His demise creates a void in the domain of Science, which may not be filled up in the near future. The prominent characteristic of the old Indian *Rishis* became manifest in him in a large measure. He was conspicuous by the absence in his composition of the traditional element of the scientist's atheism. So, he everywhere caught glimpses of oneness in the great diversities of the universe which was a sentient creation of the Heavenly Father, and gave convincing interpretations before the non-believing hostile world of the truths discovered by India's savants and seers of hoary antiquity, who saw life and tongue in the apparently insensate Nature. Proceeding to England after graduation from the Calcutta University, he had taken to medical studies for some time at first. Had he qualified in that direction, patriotic to the marrow of his bones as he was, his superfine genius might have been harnessed to the further unfolding of diversified secrets of plant-life so largely employed in the positive and practical side of Ayurveda, India's own medical science, and the parent source of the prevailing schools of medicine of the world. Well might the celebrities of the Indian allopathic world emulate his noble example to promote the cause of Indian advancement. The great philosopher

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and scientist in him had realised what a mighty science of a metaphysical, physical and transcendental kind Ayurved was, and endowed a precious prize in the Madras University for a monograph on Ayurveda. It was in the fitness of things that the prize was adjudicated to a thesis, the subject of which was the highly philosophical Tridosha Theory of Ayurveda. Those of the allopathic and scientific world, who even with the dark pigment of their epidermis, try to traduce Ayurveda as unscientific in season and out of season in ignorance of the great 'science of life' that Ayurveda is, should benefit themselves and the mother country by realising the realisation about Ayurveda of the eminent scientist of the day, whose irrepairable loss the whole world mourns today as a great calamity in the annals of scientific lore and culture.

CURRENT TOPICS

Since the beginning of the year of Grace 1935, we have been notifying the activities of Dr. Anderson, Secretary to the British Medical Association, in the pages of this Journal. His report of his recent tour in India released from London and published in this number, too, forms an interesting study. We, Ayurvedists, cannot feel perfect unconcern at the British Doctor's reading of the medical situation in India. He has dragged the practitioners of the indigenous systems of medicine too in his all-embracing survey. Their competition has been peculiarly inconvenient to the allopathic medicos, whose code of medical ethics, too, he complains, as hopeless. India is certainly the dumping ground of all rotten qualities, deserving rejection elsewhere in the world. The report of the Doctor speaks for itself so eloquently. But why

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has the Ayurvedic profession, state-forsaken and much-maligned, been able to make allopathic compeers of the Ayurvedists feel so uncomfortable by its existence? The growing popularity of Ayurved, often scoring over the aristocratic and expensive sister science of allopathy by its inherent soundness and simplicity, is a factor not to be ignored or easily combated inspite of all backings of all sources so unjustly denied to Ayurved. The other deep cause of Ayurveda's triumph is its ennobling standard of ethics, which is never meant merely to safeguard the sordid material interests of the professionals, but conceived from the elevated standpoint of evoking and evolving to a high level of excellence, what is best in the nature and soul, and what may constitute the true manliness of those, who are to be charged to deal with the calls of humanity and deliverance from suffering of mankind afflicted with all kinds of ills and pains such as physical, mental and spiritual. The Doctor's diagnostic idea must be penetrating, if the troubling defects are to be rectified.

In this issue is published an article from the pen of Kaviraj Atul Behari Dutt, B. Sc., Kaviratna of Calcutta. The informative and illuminating writing deserves more than a passing notice Diseases due to mental derangements are riding rampant in the conutry. The statistics revealed in the writing clearly show how inadequate are the arrangements, official and un-official, to cope with the requirements of the nation. Bengal, the premier province of India, goes without a lunatic asylum maintained by the State. In India, hospitals for lunatics are universally allopathic institutions, whereas the system

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of treatment suitable to the constitutions and idiosyncracies of the Indian system is Ayurved and Ayurved alone. Besides, in Ayurvedic modes of treatment there are particularly superior aspects, Ayurved being a metaphysical science recognising not only the deeply conceived Tridosha theory but the *Triguna* theory of *Sattva*, *Rajah* and *Tamah* as well, imbalance of which trio is the origin of mental maladies. It is also to be noted that unofficial institutions for accommodation of the insanes and the demented are few and far between. So far as we know, India does not at present boast of a second Ayurvedic hospital for treatment of the mentally unhinged. Kaviraj Atul Behari has removed a great desideratum by founding his Asylum, which is attracting the unfortunate subjects from different quarters of India by the successful results of its treatment on purely Ayurvedic lines. We congratulate the Kaviraj Mahasaya for his novel venture, which is in keeping with the spirit of the age of renaissance of Ayurved, when this great heirloom to us of India's hoary civilization and culture is again to assert itself in all branches of medical requirements.

M. K. M.

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Original Articles

MENTAL MALADIES IN INDIA

BY

KABIRAJ ATUL BEHARI DUTT, B.Sc., KAVIRATNA,

Calcutta.

—:o:—

Truly has it been said :—

"Babylon with all its desolations is not as awful and hideous as the human mind in ruins."

There can be no two opinions that of our multitudinous ills and infirmities, insanity is one of the deadliest. But the whole nation is to-day in the firm grip of this ruinous disease. Unless proper measures are adopted without delay, growing wastage of the manhood of India is a foregone conclusion. The census report of 1931 reveals that there are no less than 120,304 lunatics in the whole of India, the figure worked out per lakh of the population being 34. The decennial statistics of the period of the past three decades go to show that the number of lunatics is increasing in advance of the growth of the general population in India.

Close observation points to the fact that lunacy finds a more comfortable abode amongst those people, who are addicts to more intoxicants or are given up to idler lives or excessive mental strains. Those, who lobour hard or keep in light and air for longer periods, appear to be more immune from its attack.

Everywhere males are found to be more susceptible to its attack than the females, who generally suffer lesser mental

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tribulations. The age of attack varies also amongst the two sexes. The ages between 25 and 35 in case of males, and 20 and 35 in case of females, are the most vulnerable periods of life. The reason is attributable to greater worldly worries, mental excitements, and certain contractible diseases of that age, besides physical break-down after child-birth in case of females.

In these cases, complete mental derangement without corresponding physical breakdown is often a very common phenomenon. But if the mind is so disordered and upset, mere physical soundness does not help one to function as a human being. But still curiously enough, it has not received from our countrymen that amount of thought and attention, which the problem deserves. For physical ailments, a good many private hospitals even have now been brought into being. But to combat this scourge, very little has been done, though it is daily assuming such menacing proportions.

In comparison with other parts of the world, India has indeed a meagre provision for the shelter and treatment of her lunatics. The eighteen hospitals, India has for her 120,304 lunatics, can accommodate but 11,040 patients at the highest computation.

The position becomes still more disquietening, when we judge province by province. Bengal is in the leading role without disgracing her well-known tradition for pioneering and standing single. Bombay has five asylums for her 12,645 lunatics, and Madras, three for her 18,271. But Bengal cannot boast of even a solitary hospital for these afflicted unfortunates, though her surpassing figure mounts up to 22,402 constituting one-fifth of the whole number of India's insanes.

Ayurveda's inimitable eight divisions are a comprehensive scheme, so far as human ailments are concerned. Ayurveda does not preclude from its ken the importance of moral and spiritual

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hygiene, and attributes the imbalance of *Satva*, *Rajah* and *Tamah* as the causative factors of the mental maladies. A complete and proper survey of the mental derangements has not begun in the West, just as our *Rasayana* and *Bajeekarana* are but the subject of recent research, which have attracted allopathy as its 'Rejuvenation' and 'Invigoration'. Ayurved has particularly excellent cures for the mental wrecks. It is to be regretted that of the inadequate eighteen hospitals throughout India, referred to above, not a single one is Ayurvedic.

To cope with the colossal requirements of the premier province of Bengal and with the purpose of vindicating the unquestionable and superior efficacy of Ayurved, I ventured to start a lunatic asylum with initial twenty beds, which I had rapidly to raise to fifty for males and females. The rush is not merely from inside, but an increasing influx of patients has regularly been experienced from outside the presidency also. This has again given rise to necessity of a further big expansion, which has already been undertaken. In this connection, I should mention that the two Govt. asylums at Dacca and Berhampur, which formerly catered for Bengal, have been abolished, and the Bengal Govt. now pays a subsidy to the Ranchi mental Hospital in the Behar Province, which is hardly accessible to common folks and poor pockets for clear reasons.

It is but meet that I should narrate a few experiences of mine in short. In treatment of the mental diseases, medicines, oftener than not, plays the second fiddle. Psychic treatment or Psychotherapy forms the better part of the handling of a case. The following arrangements and operations have been found to be of great efficacy.

(1) Strange environment.
(2) Regularity in life.
(3) Increase of the duration of sleeps.
(4) Clearance of bowels.
(5) Inducement of good appetite for food.

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(6) Satisfaction of the subject's individual tastes and desires without prejudicially affecting the health.

(7) Cheerfulness by well-planned sports and social intercourses, walking in open air, amusements, etc.

(8) Kind and friendly treatments by those in charge.

After these suggestions, one should naturally desire to know the causative factors of this dreadful disease of the 'human mind in ruins'.

1. From heredity occurs 30% of this disease. But this is mostly confined to youthful age.

2. The disease has been found to follow and develop as a legacy of diseases like typhoid, chronic malaria, chronic degenerative diseases and wasting maladies.

3. Excessive use of alcohols and narcotics.

4. Congenital.

5. Mental shocks.

6. Physical shocks, specially on vital parts.

7. Abnormal sexuality and sexual indulgence.

8. Hysteria.

9. Spiritual Impulse.

10. Pursuit of single thoughts.

11. Secluded or solitary life. (Cases in Detention Camps are instances).

12. Excessive physical and mental strains.

13. Intercranial abscess.

Ayurved has beautifully described the pathology and symptomatology of insanity, and other systems of medicine have still to learn and admit the different phases of mental derangements deeply comprised by our great science of life.

Cases under observation have offered opportunities for interesting studies. A young M.B. doctor, who was disinclined to pursue a professional life, developed the tendency and mentality of a world conqueror, always claiming whatever good things of the

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world he would eye as his legitimate and absolute property. He would often behave accordingly, to the infinite annoyance of society. After trying all other remedies, he was driven to Ayurved. He was under treatment for full nine months, and the normal gentleman is now plying a profitable trade in his line. Violent cases become rather more easily amenable to treatment, though the operations tried upon them are drastic in the preliminary stage, Fetters and manackles!—the bondage they feel resentingly. But coupled with this, solitary confinement and isolation from contact with relatives and friends bring about deep and salutary psychological results leading to the culmination of equanimating poise. One must be cautious in declaring a subject cured, for, diseases know to pretend and mislead. So, to prevent recurrence and be sure, the physician and relations ought to be rather cruel in detention in asylums and patient in continuance of the advised mental and medicinal operations even after release. In the case of a lady of upwards of forty, who had developed strong symptoms of blustering, abusing, cursing, using obscenities in language and behaviour, constant loquacity, jealousy, suspicion of the husband's character, violent physical attempts on others, extreme hot-headedness, etc., showed marvellous results only after a short treatment and seemed metamorphosed into a completely new being. She grew calm, taciturn, sensible and divested of all the bad characteristics mentioned above. But her morose looks and indifferent air was but a calm before the storm. If some loose screws in the brain had been repaired, a new one and a vital one of the complicated machine, that had been affected, got dangerously loose. The subject developed a suicidal monomania which was a far worse phase. All soporiphic remedies almost failed to induce sleep and keep her in check. There was no mode of self-destruction, that she had thought of and devised. There are such cases of dangers lurking in the appearances of cures, obtained with expedition though.

There are infinite varieties of mental diseases. Besides violent cases, there are dementia and mania. Bazar specifics are catchily advertised as panacia. But each case requires its own treatment. Hardly two cases are alike. Experts should be consulted. Often these remedies are tried in vain and worsen

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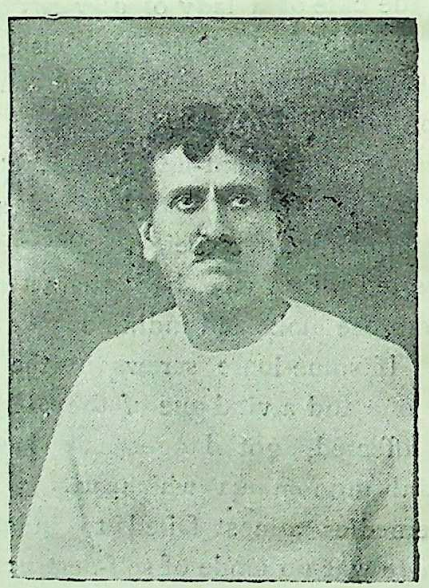
the case. No miracle should be expected all at once. A virgin field in the scheme of Ayurveda's regeneration remains unexplored in insanity. The country should study its welfare by establishing Ayurvedic infirmaries for these mental wrecks.

ADDRESS BY PANDIT TARANATHJI AT THE CONFERENCE OF THE *Ayurveda-Utthejaka Mandali, held* AT BELGAUM in October, 1937.



PANDIT TARANATHJI.

COMRADES,

I find no words to thank you for this opportunity you have given me of serving you and the cause of Ayurveda dear to us all. I am aware, it is your love more than my ability and merits that has made this choice. However, with your blessings, I will proceed.

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We have assembled here to see how best we can serve our neighbour with the help of Ayurveda. Service to be efficient and progressive must have many factors to compose it, to sustain it, and to develop it. They are (1) a thorough knowledge of the *Sastra* that belongs to the chosen field of service, (2) knowledge of the people at whose service that *Sastra* has to be placed, (3) knowledge of the environments, geographical, religious, social etc. which form an integral part of the people's life, (4) encouragement last, but not least. You all know we have many systems of Medicine these days in this country, but none embraces all of these, as does Ayurveda. When I say Ayurveda I mean Unani also, as both of these are based on more or less the same principles and practice.

Sastra and Science.

Let me discuss these factors one by one. What preparation (*Adikara*) is required of a student going in for Ayurveda is a thing you all know. He has to start with self-purification. The Ayurvedic *Sastra* has made clear mention of the qualifications of both the teacher and the taught. I have studiedly used the word *Sastra* here and not Science, for these two are fundamentally different in concept and purpose. While Science is purely objective in outlook as it studies matter or force exclusively, the Sastras say pure objectification is impossible, for the matter studied cannot, except in one's presumption, be isolated from the mind which studies it. As such, the Sastras aver that matter can be studied only in so far as it is related to the mind; and the purpose of all study is to know the mind and to find out how it functions, how it affects itself and the body, and is affected by it and the environments. And Ayurveda does not evade this outlook. It could not, as an '*Upanga*' or part of the *Veda*.

The Vast Comprehensiveness of Ayurveda

Open any standard book on Ayurveda, and you will find first and foremost *man as a whole*, and his place in the Universe and his reactions and action dwelt upon. The microcosm and

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the macrocosm are discussed together in relation to each other : and in the course of that discussion all the four factors are fully expatiated upon. Man, and his health are discussed in relation to the **ऋतु** (seasons), **काल** (period of the day), **प्रदेश** (latitude, altitude, etc.), and **प्रकृति** (constitution). Laws of adaptation **(समायोग)** to these are elaborately discussed : and health **(आरोग्य)** is said to be the result of such adaptation. Man is not isolated from any one of those in the course of examination. And who really can isolate himself from any one of them may I ask ?

AYURVEDA : ITS ORIGIN AND OUTLOOK.

Some call this outlook "Functional" as against the "Structural"—again to distinctions. But I cannot fully agree with it, for it is much more than that. Then again, why use a technical term from Western Zoology ; when that has its own implications ? Such an attitude leads to mischievous conclusions. Give a dog a bad name and hang it, Eh ! I have no quarrel with names. I only wish that *every system of medicine or even thought must be pursued in the light of its own outlook.* Ayurveda has one, and that all its own. Whoever wishes to examine its branches must know its roots, the principles That means the *Darsanas* that deal with mind and matter, must be studied, as they form the source from which only such principles, as are necessary for application to the health and disease, are adapted by Ayurveda for practice. And *if a cause or a given set of causes is said to produce an effect or a given set of effects, and those effects are produced by putting the causes to actions when desired; would any man of common-sense have any objection to call all that Science* ? (I have used this word for want of a better English word).

To sum up (1) Ayurveda has very sound theories, (2) it proceeds from the macrocosm to microcosm (3) from mind to matter, from whole to the part, from function to structure, (4) it can produce results in keeping with its theories, (5) but to weigh all these in the scales of Western thought which has so much changed and been still changing does justice to neither :

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for *this starts the opposite way*. Regarding this, let one who has drunk deep of the atmosphere of that Science speak.

The Materialistic way and the Mischief it has done to Science Vide A. A. Erz. San Francisco.

A. A. Erz of San Francisco, himself a famous Doctor, says :

"There is too much of brutalising Materialism and unscientific Darwinism and too little elevating science in Official Medicine. The trouble with our modern civilisation is that it is dominated by materialistic philosophy and science which gave us wrong conceptions of things and wants to make us believe that *Darwinism* in its unscientific theories of evolution and creation are "the last word of science" according to which man is but an "improved animal", his physical organism, mere *mechanism*, set in motion by physico-chemical forces. And modern medicine willingly accepted all these fallacies of materialism and built its detrimental theories and doctrines about life, health and disease on this baseless foundation.....Modern medicine certainly furnishes the most striking illustrations of the menacing doctrine of *materialism* leading man into the final abyss of self-degradation and self-annihilation."

The part and the whole : 'Cornering' disease.

Why has it come to this ? The fault lies in the outlook and the theory born thereof. I cannot help saying once again that the impossible method of isolating man from his environments, the cell from the tissue, the tissue from its nerves and other supplies, the body from the brain, the brain from the body, and even life from the body in which it was pulsating for the purpose of studying the Laws of Life as they say, is responsible for this mischief. *To think of a part or organ oblivious of its relation to the whole functionally as Allopathy does, is to chase disease from one place to another.* The average practitioner may not know it, nay, he may not even know that there is and aught to be a theory at the back of everything worth the name of Science.

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Nevertheless, the truth is there. Regarding this, Lord Horder (in "Health and a Day," pages 140 and 141) says: "By way of illustration, there are diseases which are the direct result of modern treatments. There is what we call 'serum-sickness', for example, a state of things which often follows a week or so after the injection of serum derived from the horse, as diphtheris or tetanus."

'CORNERING' DISEASE: LORD HORDER'S VIEWS.

"There are diseases which follow the use of X-rays and the radium. There are effects which we do not aim at, but cannot sometimes avoid, following the use of a number or drugs, both inorganic and organic. We may do an arthritic patient a great deal of good by injecting him with a preparation of gold, yet the metal may disturb his system in such a definite manner that we do, in effect, set up another disease."

"We may clear his disease of gout by means of a drug called atophan and give him disease of the liver. We may assist considerably in the leading of a gastric ulcer by the intensive use of alkalis and induce a disease called alkalosis. A Scottish patient for whom I once ordered bicarbonate of soda was so struck by his fear lest his body would have to pay for a drug which was so X 'Verra Powerful.' His fear had an element of justification."

"By the use of insulin we are able to keep the amount of sugar circulating in a diabetic patient's blood at a proper level. But an overdose may reduce the sugar below the normal threshhold, and the result is a well recognised disease."

"Examples might be found in the practice of surgery, where a cure of one disease is effected and another results as a consequence: we may short-circuit an ulcer in one place and produce another elsewhere."

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Ayurvedic theory and parctice have at the very outset seen possibility of this mischief or cornering disease driving it deeper, and sometimes from the body (अन्नमय कोश) to the other higher *Koshas* of "*Prana*" and "*Manas*" and warned against it. Eastern thought avers *the greater the comprehensiveness of a theory, the lesser the errors* and Ayurveda has not lost sight of this principle as it has sprung from the very Fountain of Eastern thought—the *Darsanas*.

Food and Medicine in Ayurveda

In the vast comprehensiveness (बहुस्थानकत्व) is included what is known as *Dravya-Guna*, the qualities of matter. In books dealing with them the foods (आहार) and drugs (औषध) are not isolated. For, to Ayurveda they are all one in the light of the *Mahabhootas* but differ only according to the multiples of the particles of these five that go to compose all matter, (प्रति प्रति गुण वैशेषात् वैषम्यम्). *Ayurveda therefore defines food as medicines man is accustomed to and medicine as food he is unaccustomed to.* It further adds emphatically that unaccustomed foods (drug) must be brought to the easily absorbable condition of accustomed ones to be fit for administration. It calls those processes "*Samskaras*". Raw drugs have to be reduced to that state which, approximtely speaking, is what modern scientists call the "Colloidal" state: I say "Approximately", for in the '*Samskaras*, Ayurveda gives, there are many more things to consider. The *Rasa, Veeryya, Vipaka, Prabhava* are all there. In both food and medicine these have to be considered. It will take pages to explain these. We daily see these principles applied by sheer force of habit (or scholarship) by our grandmothers. They know most of the drugs are foods and most foods are drugs and apply them with the wisdom they have inherited. Here again is the comprehensiveness already spoken of, as against the one-sidedness of Western Medical Science. No blunders are therefore committed and no need therefore arises to rectify them now and then. There is no change.

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MERE CHANGE IS NO PROGRESS

Dr. Macpherson Lawrie on 'Vitamin Theory.'

Would not western or westernised Scientists call it want of "progress"? Regarding this progress, one such is—or may, I say was—'the Vitamin Theory', I should like to place before you the views of no less a man than Macpherson Lawrie of the Queen Mary's Hospital, London. "The 'Vitamin discovery' was the outcome of a former error, and that error should never have been made. It was made, however, some years ago, when scientists first bagan to investigate man's food. They then measured carefully the energy output of the body and came to conclusion as to exactly what quantities of food man required. Calories and heat values were discussed. Tables were drawn up denoting the value of each food, and finally, upon this energy value of food a basis of diet was established.

"This idea of regulating diet according to the calorie value of each food captured public fancy, and in many restaurants and homes menus were arranged subject to it."

AYURVEDA IS MORE APART OF CULTURE THAN A PROFESSION.

DR. LAKSHMIPATHY'S VIEWS.

"The whole theory proved, of course, to be a hideous and very serious mistake; and fortunately it was soon shown that you cannot base diet upon quantity alone." .....
"Life must live on life. In our food factories we do not manufacture life but death. With our present limited knowledge we are not justified in meddling with the food which nature has, provided." Yes, we have had" no progress" in Ayurveda. The reason is half-baked theory gathered from animals' experimented upon, and commercial greed that catches and booms its own profit, has not yet contaminated Ayurveda—thank Goodness! It is even today practised more in the home than "popularised in the market". *It is a part of our Culture and not profession or business.* I must congratulate Dr. Lakshmipathy, M. B. B. S.,

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Bhishagratna, of Madras who has always been a friend of Ayurveda, or may I say simple common sense—for his having put almost the same fact before his audience at the anniversery of the Cultural Association, Tiruvellur. Putting it under "*Pranaishana*" he said, "The study of securing long life is divided into two parts. One is how to keep up good health and the other is to know how to cure yourself of a disease when you happen to fall ill. Every individual in India had to study the Science of Life (Ayurveda) as a compulsory subject in the curriculum of their education". *Shall we revive it, or hunt after the chimera, the West calls "Progress ?*

"REGISTER", CULTURE, ETC !

Once again, let me say *Ayurveda is not a profession but a Dharma. Ilm-u' Tib* goes cheek by jowl with *Ilm-u' Deen* for the Muslim, also. Are you going to revive, rather re-vivify that which has been our Culture, or degrade it into a profession, and to boot "Register" only those as "qualified" who have degenerated themselves and their Culture so badly ?

WHY BLINDLY IMITATE ?

The progress of our country it would be a shame to base on the blunders of the West. If we had followed that method in Politics, we would not have had Government in seven out of the eleven provinces run by the Congress today. Thank God ! the ancient ideals of '*Satya*' and '*Tyaga*' embodied once again as Mahatma Gandhi, have had their way. Do not many who think in the Western way, still say "Gandhi is a child in politics", and is taking India back to the jungle days? Yes, why should we be ashamed of the jungle days? Were they worse than these days of blood-thirsty modern imperialism ? We, Indians, are proud of those days, for the very cream of thought and spiritual experience was churned out then in the form of the *Vedas* and the *Upanishads*. Ayurveda, too, belongs to those very days. *I am not against change, but if there be need for one, let it always be for the better.* Let no change be mere imitation. Let it be based

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on sound principles and be brought about **जगद्धिताय आत्मनो मोक्षाय** (for the welfare of the world and the emancipation of the self). Yes, thoughtful service of humanity is one of the ways of self-realisation or emancipation of the self from its own super-impositions. Can Allopathy help us to serve our neighbours better? Shall we allow ourselves to be captivated by its Parasitology, Bacteriology, Vaccination, Inoculation, Injection, Surgery, etc., etc. and shout "three cheers"? Shall we say with the masculine Miss Mayo of the Medical World, Dr. Anderson, that the non-allopathic medical world here contains "all kinds of quacks"? Let the Editor of the Bombay Chronicle answer :—

"Whatever may be the position in Great Britain and other Western countries, the public in India will not accept the contention that only the members of the profession trained in Western systems of medicine have a right to monopolise the control of medical relief in this country and that those who practise the "indigenous" systems of medicine should be treated as *pariahs* and be hurried out of existence. The latter have as much right to exist and to practise their profession as the allopaths". (Bombay Chronicle, of 13-10-37).

I cannot discuss this modern Aesculapius Dr. Anderson here. I should, however, request you to read that article, "Who is Anderson?" by that ever-alert fighter for Ayurveda, Dr. Samey; Ph. D., M. D, etc. (vide The Indian Express.) This representative of Western vested interests, Dr. Anderson, seems to have understood Ayurveda by a mere glance, as it were, at its many drugs on either side of the Railway line as he travelled through this country lead by his I. M. S. programme makers!

VACCINATION SERUMS ETC. AND THEIR MISCHIEF OR FAILURES.

We do not want to say, as many Ayurvedists even unfortunately do, "Ayurveda is scientific because it makes mention of most of the modern western methods". All western methods and

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theories are not scientific, at least *always* so. Vaccination has been proved to work havoc by western Scientists themselves, and tons of literature have been produced in Europe and America detailing the horrors of it. I should request you to read that famous article "After Vaccination Diseases that Follow (Lancet) (by Professor Hubert M. Turnbull *M. D. and* James Mackintosh, M. D. of the London Hospital.) Enough to say they have positively traced not less than 200 diseases to scientific Vaccination. Serum Therapy boomed so much till recently and even now by Serum manufacturers and their medical agents, is going the way of "Scientific blood-letting" of mediaeval days! See what a recent stocktaking of the virtues of Serums has to say: "In the field of theoretical immunology there exists a great deal of uncertainty. The old conceptions of immunity which previously dominated the field, have become antiquated, and newer theories to take their place have not as yet been formulated".

As a result of this condition of uncertainty in the field of theory, vaccine-therapy is not extensively employed by the medical profession. The results of a questionnaire on vaccine-therapy by Doctors Hektoen and Irons show:

(*a*) That only few physicians use vaccines at present;

(*b*) That very few physicians consider vaccine-therapy a superior method of treating infectious diseases;

(*c*) That many physicians who previously used vaccines, have abandoned them because of their failure as therapeutic agents;

(*d*) That many physicians (11%) report untoward or harmful effects from the use of vaccines;

(*e*) That in most instances the negative or inconclusive results far outnumber the good results.

Outstanding workers in the field of clinical and theoretical immunology are in agreement that there is no theoretical justification for, nor any well-controlled clinical observations to support, the use or the further manufacture of vaccines."

(Sam Seltzer, M. D., Walter M. Brunet, M. D.,)
Medical Digest-April 1936.

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SPECIALIZATION AND SPECIALISTS.

The famous so-called Specialists, Western Universities have been producing, especially during the last three decades and more, have fallen into bad repute. Speaking of them the famous Alfred Martinett, M. D. France says "Let these men become specialised relatively early, and their general knowledge remains inadequate, their concepts are strictly limited to the domain of their speciality; they are impervious to any exogenous ideas that are foreign to them and thus inevitably develop a tendency to make everything fit into their own restricted field". Here is Ayurveda repeated in other words: for *does it not warn against*

WHAT MAKES A SASTRA?

DOSHA—DOOSHYA SIDDHANTA.

Not only that, they should also be capable of creative expansion. Failure to fulfil any one of these conditions disqualifies any record of observations or thoughts from being recognised as a *Sastra. This* सगर्थत्व (*capability of creativeness*) *and* सार्वत्रिकत्व (*universs-ability in the field of thinking and practical application*) *came to Ayurveda with the enunciation of the Dosha-Dooshya Siddhanta.* With the dawn of that, some observations flaunting as Sastras were brushed aside and only such retained that could be woven into the *Siddhanta* accepted.

THE RIGHTWAY TO CHOOSE AND TO ASSIMILATE.

Can we dismiss this process from the metal history of our race from ourselves? *Let us keep that still burning in us; and accept or dismiss anything of the past or the present, of the East or the West only in the leading light of that.* Let no imitation steal into our path. Let only thought and that the creative, comprehensive one, lead us. Let us have a bit of advice here from that celebrated thinker *Bernard Shaw*: "When I was sixteen, I believed everything that the scientists said. I was what you may call a scientific fundamentalist.

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Science is not Blind belief—Bernard Shaw on Science and Mental Defectives.

Now that I am five times sixteen and have seen scientific facts crashing one after the other until Newton is only left with a pragmatic sanction, all my free-thinking scepticism challenges science, and leaves the religious legends alone as comparatively harmless.....Let it be admitted that during the past hundred years, a few men of science have added to human knowledge and happiness and therefore, to the dignity of man."

"But the prevalent school, until quite lately, was a Ku-Klux Klan of Mechanist scoundrels who claimed that the pursuit of knowledge is exempt from all moral obligations. The mass of suffering and mortality caused by the blunders of these mental defectives is incalculable. The reaction against it is producing a vogue for mystical quackeries of all sorts....."

"But we owe very much to the engineer. We owe almost all our immunity from the ancient plagues to the sanitory engineer, to sun-shine and fresh air, and soap and water. And the effect of these, as Sir Almora Wright pointed out in one of his inspired moments, is purely aesthetic. But the Jennerians and Pasteurites take all the credit for it.

".....It is the scientific scullery-man who knows nothing of music, painting, literature, history and religion, who is to be dreaded. These fellows torment dogs and cut the ducts out of guinea-pigs for twenty-five years and then announce as epoch-making discoveries something that any agricultural labourer could have told them at the beginning."

"It is the man of deep and extensive culture who refuses to be buried in the scullery and discovers humane methods of research. He alone should be admitted to the cabbage-patch."

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IMITATION AND BEGGARY GALORE.

Let us examine ourselves now in the light of what we have studied thus far. Are we not badly suffering from the imitative complex? Some of us want, (1) Registration of Ayurvedic Practitioners on the Allopathic lines, (2) Establishment of Hospitals and Colleges on the same lines, (3) Standardisation of Ayurvedic preparations, and we are begging our Governments to grant us these boons. Thank God! we have not yet been demoralised to the extent of begging Governments through resolutions like those passed by some Allopaths and Pseudo-allopaths, or Pseudo-Ayurvedists, the L.I.M's in Conference, to guard their rich reserves against others. The orthodox Ayurvedist is not yet degraded to that, to asking for *Jagirs and Inams* in the field of medical practice. This mentality, I should say, betrays ignorance of Ayurveda, its principles and its purpose, and the inferiority complex resulting from such ignorance.

QUACKS AND QUACKERY.

Let me discuss the points (1) *Registration.* In what way does it help the spread of Ayurveda? Does it prevent quackery? If so, what is quackery? The Allopaths call others quacks. The proud products of Government Ayurvedic Schools and Colleges call others who haven't their Degrees and Diplomas, quacks, oblivious of the hard fact that their own Professors fall into that category. Some senior *Vaidyas,* too, are looking down upon their juniors as quacks. Such an attitude betrays arrogance more than the existence of quackery or the desire to minimise it. The other day some Allopaths at Sholapur went to the extent of calling all, except their brethren, quacks, and said that if Homeopathy is recognised by the State, even Mantras will have to be recognised! What a stoke of genius! Would you call that Science which arrogates to itself the knowledge of all facts and phenomena? or check out as superstition all that which has not come under the pale of its books? What Newtons and Einsteins! I have had fairly good education in Science, I love it even now and keep myself in touch with its developments as far as possible and would not find fault with it.

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Practical Science is producing desired effects with studied causes.

But such self-styled scientists who prostitute it by ignorance of its great outlook, and its creative agnosticism, are a disgrace to it. I have seen miracles perfomed both by *Homeopathy.* and *Mantras.* The former I can well understand in terms, not of Charaka Samhita or Taylor's Medicine, but those of the great Hahnemann's Organon, who, by the way, was an eminent Allopath before he discovered his effective and wonderful Law of Similars. The principles behind the *Mantric* miracles I have not intellectually grasped yet. Nevertheless, when the desired effect is brought about by the practitioner, what right have I to disdain *Mantras* as so much superstition or make-believe? Science, as I have understood it, would have me examine its cause.

Is not this Quackery?

May I ask the seeming medical scientists a few questions? Were not the drugs now known as scientific like *Digitalis, Stramonium, Ipecacuanha, Nux Vomica,* in use amongst the sick long before they were analysed and incorporated into any Pharmacopea? Were they and their actions not there *as facts long before the modern scientist approached them? Isn't it true that there cannot be an effect without a cause, whether one knows it or not?* In practical life how many bother about the cause more than the effect? It is necessary for every one to know the cause and its constituents before he starts to bring about the effect desired? If so, how many of the allopathic practitioners know the constituents of Salversan, Plasmoquine, Atebrin, Pyramidon, and what not of the world of synthetic products? How many of them can detail the physiological actions they have studied from *their Materia Medica* to pass examinations? Needless to say, *they are also out to produce desired effect, in many cases almost ignorant of the why and wherefore of the material they utilise to produce them.* Is that not quackery? If it is not, why should a similar practice be quackery for the non-allopath? Is it ignorance, arrogance or bluff?

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AYURVEDA AND ALLOPATHY

What now is left in the examination of the effects of the treatment only. Which system produces more beneficial ones and which more harmful ones? It needs no superb study to say that, *that which has the more poisonous and concentrated medicines in it is more dangerous.* And the danger is increased when they are used for "direct attack," when a single so-called diseased part or organ alone is in view against the whole constitution, of which it is only a part. Allopathy as a system itself has (1) no regard for the constitution (प्रकृति) of the patient; (2) no question of making the medicines absorbable (except to some extent, as colloids); (3) no regard for the choice of medicines according to the seasons, which in Ayurveda is an imperative factor; (4) no consideration for the usual food and habits of the patient which in Ayurveda is a part of the principle of the '*Food-Drug*' relationship; (5) and to crown, all this ignorance or indifference has strong poisons in its armoury.

MEASURE QUACKERY BY THE MISCHIEF IT DOES

If the measure of quackery is in themischief produced by the treatment, let honest statistics be taken of patients treated by the two systems,and let the numbers so procured decide which has done more harm. Ayurvedists and Homepaths would heartily welcome that step, having nothing to fear that way. Even the crudest so-called village *Vaidya* cannot create so much mischief with his mostly harmless drugs as simple quinine has done in ever so many places.

IS "REGISTRATION TO HELP PRACTICE—MISCHIEF BY LICENSE?

Is it not clear now that if quackery is to be measured by the mischief it does, the poor Ayurvedist comes in but later? *What is Registration for, then? For preventing mischief, or for practising it by license.*

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If it is for purposes other than preventing so-called quackery —say for medico-legal purposes, for example, it can come in, but let the sponsors of it not pose as deterrent Police but as gentlemen friends. If Registration here is to be a replication of what it is in Western countries, God save India from its corruptions and anomalies !

In this respect I can do no better than request you to peruse Bernard Shaw's recent book "DOCTORS DELUSIONS, CRUDE CRIMINOLOGY and SHAM EDUCATION." I dare say every one of our present Ministers will be much benefitted by a perusal of it. They will thereby save India from the tricks of Capitalism going under the dignified mask of Science. *the study and treatment of a part or organ without sufficient knowledge of its relation to the whole ?* It is in the light of this that the Ayurvedic Seers renounced a good many of these partial "*Prayogas*" (methods) or so-called "direct attacks" long ago. They did know of most of the so-called modern discoveries. Nevertheless, references to parasites, bacteria, and what not, their origin and growth, the methods of infection, the methods of destroying the wicked ones and helping the healthy ones are found in the *Vedas* themselves. Here I should like to introduce to you to the publications by P. Subbaraya Sarma of the Andhra Ayurveda Viswavidyalaya, Cocanada. His "Vedic Parasitolgy" gives you the necessary references from the *Vedas*. These and many more discoveries and ideas did exist in those days. But they only show what mighty powers of observation the *Vijnas* of those days had. They also show that those *Seers* must have had powerful instruments, subjective and objective, for observation and study. They deserve all praise for that. *But mere records of observations make no science. They have to be generalised. Laws must be culled out of them. These Laws must be further verified by practical application to the very field from which they have been brought into existence.*

MEDICAL REGISTRATION AND THE MISCHIEF WHICH WILL FOLLOW IT.

There are several other troubles that would come treading on the heels of Registration of the Western type. (1) The here-

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ditary Ayurvedists who are today the largest number of healers here, will be by and by hustled out of court. (2) It will be not so easy to produce that number in costly centralised institutions, at least for half a century to come. (3) The poor country will be robbed of the harmless medical aid it is now having. (4) The economic products of the country now utilised by the *Vaidyas*, will go to waste. Those who produce or pick them for the Vaidya's Pharmacies will be as thrown into that cruel abyss of unemployment probably with most Vaidyas, too.

PROVINCIAL POPULATION AND THE PHYSICIANS WHO SERVE IT WHY ARE VAIDYAS SO MUCH IN FAVOUR?

In his address to the Ayurvedic Medical Practitioners of Madras Dr. Lakshmipathy said "There are 20,000 practitioners of Indian Medicine in the Madras Presidency..... for a population of over 45 millions inhabiting this Presidency, the total number of medical practitioners is about 25,000". That means there are 5,000 other medical men to 20,000 of Ayurvedic ones. *The proprotion is 1 : 4.* Judge for yourself who is more popular. Or are all Indians suicidal to be so inviting to "quacks"? Or is it that so many of them are encouraged only because they are helpful to society?

THE PEOPLE'S GOVERNMENT AND AYURVEDA.

Let popular Government answer these questions and then move in line with the answers. They are made by the people for the people and cannot help giving people what they demand. One more point let them note. The popularity of Ayurveda is there in spite of the beaurocratic Government's indeference to it for centuries and the ready and positive encouragement it has always given to Allopathy. If Ayurveda too were given that help or even half of it, the proportion of the practioners of both the school would not have been 1 : 4, but at least two times the second number, putting it moderately. *These numbers are there without Government Schools or money or even sympathy to produce them.*

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ARE THE ELECTORS OF THE PEOPLE's GOVT. FOOLS?

Did Government colleges and schools produce them? Or are they *the* fruits of small *Kuru-Kulas* existing in our still suppressed Culture? Even the present National Governments, that have had a good word for Ayurveda, have given only a fraction of the amount they have sanctioned for the so called official system! *Fancy a People's Government giving the people's money to encourage so arbitrarily or even preferentially a system of healing, which the day-to day life of the people does not seem to have preferred for ages!* People, who had wisdom enough to vote for such Governments and have done so with such enormous suffering that has made history, could not surely be fools because they have preferred Ayurveda as statistics go to show. Mahatma Gandhi may have his own views about the virtues of Quinine and the abscence of its paralles in Ayurveda, and Jawahar Lal may have his own opinion that Allopathy is superior to Ayurveda or Unani.

CAN LEADERS AND GOVERNMENT'S DECIDE OVER THE HEADS OF THE PEOPLE?

But in the making and even unmaking of popular Governments, they don't count; they ought not count so much as the demands of the people. Let it not be said of us that we have no respect of our worthy Leaders: but *we certainly have greater regard for the cultural wealth of our country to protect which alone we honour them as we do to day.* Let *Vaidyas* know their potentialities and render them kinetic by sound knowledge of their *Sastra*, the national and world conditions to-day, and by unstinted service to better both. *Let them know real power lies with the people and it is won for any cause only by Service and Sacrifice, the only proofs of real knowledge.*

According to Dr. Lakshmipathy, there are 45,000,000 people in this Province and only 25, 000 physicians of all schools, i. e., to 45, millions of the population. What a sad proportion! Even 15 years ago America raised a hue and cry against the dearth of physicians. They are only 1 to 800 of the population, they said!

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Would that number of physicians be superfluous for India? If not, can the Allopathic Colleges, or Ayurvedic ones taking blindly after them and their costly ways, produce that number for some centuries to come? Need I say *Indian conditions need but Indian methods to tackle them.*

I have no objection to massive institution: but must say emphatically that such ones cannot fulfil our country's needs till Doomsday. Costly treatment and poor resources go ill-together to solve imperative problems. They bring not solutions but bankruptsy.

AYURVEDA (HEALTH PRINCIPLES) AND PRIMARY EADUCATION.

I have already said that Ayurveda emphasises the Laws of Health more than the Laws of Curing Disease. It has its own principles closely related to the soil on which the people live. Once upon a time, when India was in the hey-day of her cultural health and glory, *these principles formed part of elementary education.* The way to revive Ayurveda and to speard this part of it is to once again introduce these principles into the curriculumn for Primary Education. Our little boys and girls will undoubtedly benefit more by learning in fit time about the seasons, the *Praharas*, the *tithis*, the *Shadrasas* and food, the *tridoshas*, etc. etc., and their influence on health than by learning most of the rubbish that now occupies the pages of their hybrid text-books. They will give them knowledge directly connected with right living. Is not that nation greater which has more health than healing?

REGISTRATION AND THE GOOD SAMARITANS.

I have already made mention of the "*Ahara-Aushadhi*" (Food-medicine) *Siddhanta.* There are dozens of articles we come across in daily life which are harmless. These are known as निरुपद्रवति (harmless) things. Most of our well-known *Choornams*

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Lehyams, *Tailams*, and *Chritams* are made of these. In Malabar, Tamil land and Bengal there are thousands of women who prepare these and cure dozens of diseases at home. There are many who make a living by preparing and selling them mostly for a return in kind during harvest or festive occasions. Their silent service to suffering humanity is really great to those who have eyes to see. Thousands of them serve so, not for money but to earn merit (पुण्य). The drugs they use, have attracted the attention of many a Western Allopath, Col. Birdwood being but a recent one of that group. Registration will, in so many indirect ways, crush these good Samaritans. *Would any wise Government be party to the slow destruction of thousands of these*, or, in the interests of national health, start means and methods to help them refine their knowledge, develope it, and through them, serve the country?

It is such a step and not mere massive Colleges and Hospitals that will serve the cause of national health. We do want them, if possible, for the cause and not at the expense of it.

The right and easy way to spread the teaching of Ayurveda.

There are *Upadravi* (harmful) drugs, too. Given the Ayurvedic *Samskaras*, they work wonders. Wisely given, they have no parallels, (even when wrongly given, they are half as mischievous as most of the Allopathic drugs now popular.) Can Registration helf to prevent the abuse of these? I doubt. There are thousands of hereditary *Vaidyas* who know to prepare and use them correctly. *Isn't it better to encourage them to teach others and thus help the growth of Ayurvedic knowledge.* Most of such *Vaidyas* are well to-do. Medicine is their hobby—which can never be the case in the Allopathic world and they treat patients to earn merit, for "*Punya*" as they say. What is to be their position under Registration Durbar?

Bossing and the Official System.

Further, in establishing big Colleges and Hospitals (even if it be possible) as demanded by some people at a meeting held in the

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Prabhuram College, the other day, there is the danger of putting an Allopath over the heads of the Ayurvedists as they have done in Madras. The results of coutse are a disgrace both to Ayurveda and Allopathy. The Ayurvedists in such a case must guard against being bossed over by Allopaths. Let *Vaidyas* remember all the good words uttered for Ayurveda by some ministers, have in them so much of 'Patronising.' *Their "Official System" is still of the western rulers and not of the people of the land who pay for it.* That sort of 'patronising' is nauseous and the first duty of the *Vaidyas* is not to encourage it, not to beg for more of it, but to make it clear to the powers that-be that they can't stand any more of it. Would it be too much to assert that the official system of Medicine of India must be Indian first? Gandhiji has taught India to cease to beg in the field of politics. Should be beg in the field of Medicine then? Let us hold the banner of Dhanvanthari and Luqman aloft and fight for our rights. Our ministers have come to power by clean fighting and are surely capable of appreciating a clean fight in any field of national welfare.

STANDARDIZATION HOW?

Now comes the question of *standardisation* of our medicines. Are our medicines evaluated in terms of their active principles only? We call their action "*Prabhava*".

IT CANNOT BE AYURVEDIC STANDARDIZATION OF AYURVEDIC MEDICINES BUT A HYBRID.

But isn't it a fact it comes after *Rasa*, *Veeryya* and *Vipaka*? How can any standardisation be done without a method to measure them? Are these recognised by those who so wish to standardise? If not, though the drugs are Ayurvedic like, *Kuth*, *Kutaja*, *Punarnava*, *Gulancha*, *etc.*, the standardisation with consideration for only the active principles or alkaloids would mean allopathic standardisation of Ayurvedic drugs. Each of the four aspects of a drug *Rasa*, *Veeryya*, *Vipaka* and *Prabhava* has its own merits. But to dismiss all but the last is not fully Ayurvedic. Let us not confuse issues nor hybridise Ayurveda.

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First Know Few 'Act'

From what has been said already it must be clear by now that Ayurveda and Ayurvedists require a new angle of vision to understand them. In passing I must say that *ruling without understanding is base bullying.*

I have by now dwelt upon the salients aspects of Ayurveda, its comprehensive outlook, its pressing needs and its vast and immense possibilities. I make no pretensions to wisdom which you do not have. As such, I don't presume to have said the last word on the issues I have raised. I have respect for both the systems I have had fairly good education in both of them. As such, I have only placed before you some of my doubts and ideas. It is for you to give them thought and solve them in a manner useful to the country.

One word and I have done. We Ayurvedists must come out of our dens to the present wide world of today. We must open our eyes to knowledge, whatever be the direction it comes from. It is not enough if we only master our system. As all systems of thought and healing have sprung from human intentions, we must approach them with reverence. We must guard ourselves against the usual mistake of judging any System from its representatives with human weaknesses. We must seek encouragement for our Ayurvedic System from its own innate wisdom and power and our sound knowledge and the sincere service we do with its help. Thus armed, shall we fight for the right.

Far be it from me to say we Vaidyas are perfect and need no change : but I cannot accept the belief that change means progress always. Every change must be one for the better. Let the remedy not be worse than the disease ; for that would be more runious. Clear, unbiassed and fearless thinking with knowledge enough of facts and things to which that thought is given, is the Need of the Hour.

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I MYSELF FELL ILL

KAVIRTJ M. K. MUKHERJEE, B.A.
AYURVED-SHASTRI.

I was then a student of Ayurved, who had just completed the first year of his training. I was taken ill in the city of Dacca, where I was spending my summer recess. The disease came on suddenly to render me prostrate in the course of a day. A few motions were but the warning. After the last two consecutive motions I could but limp upto my bed with great difficulty from the near-by latrine. The night was attended with cries of excruciating pain. The exhausted condition after the unceasing cries of the sleepless night, consequent on the biting pain inside the system, brought but a little lull and relief in the morning.

An experienced physician of the locality was called in at the request of the patient, who had partiality for Ayurved. He opined as follows.—"An attack of Rheumatism; **आमरस** has accummulated in the system due to non-digestion and non-assimilation of food; purging is essential." I was then wincing under pain, and physically incapacitated to move. So, I could not be agreeable to the Vaidya's therapeutic proposition. Moreover, with my the then ignorance did I protest that, as I had noticed no interruption of the movement of my bowels, the talk of indigestion, mucus, etc. was untenable. I could not appreciate him that movement of bowels is not the test of **परिपाक**, and that **अपरिपाक** of **खाद्यरस** is the cause of **आमरस**। These things were my later realisations, as I progressed in my studies and acquired knowledge. Not only this. I have also been able to detect the causative factor of the disease, that struck me. It arose from unchecked **सम्भरण** of a few preceeding days of sumptuous satisfaction of the palate, provided by extravagant hospitality of relatives.

Unable to get me to purgation, the physician adopted the alternative of prescribing **रामबाण** with the vehicle of **रसोन-रस** telling at the same time that when I was not consenting to part

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with the wealth of my amassed mucus through **अधोमार्ग**, the slow process of **आम-परिपाक** with the help of medicines was the only alternative left.

My pains grew from more to more. The nights came as terrors with unspeakable agony and unmitigated sleeplessness. One night I felt so weak to bear the pain that at an unearthly hour, an anodyne specific had to be procured from the market. But an anodyne in the pains of rheumatism proves but ineffective, if it is one for external application. The need here is of a remedy made of **अहिफेन, कुचिला,** etc. to relieve the pain. A little **मकरध्वज** mixed with the above palliative physic would neutralise the **विष दोष** of the ingredients. This precaution is necessary, as relieving remedies of the above kind may otherwise bring on a depression of the heart. It is known that, as a rule, in **आमवात** debility of the heart is a feature.

It was an injustice to the *Vaidya* that the suffering patient and his impatient relatives summoned the best allopath of the place. The Kaviraj fretted and fumed in impotence that there was the turn-coat of a patient, himself a student of Ayurved. He visited me on subsidence of my acute stage and remarked, "Has not the doctor purged you ? My principle of the treatment proposed was not different. But you were obdurate."

My pains lessened and lessened, as the bowels became cleared of the accummulated stools and mucus. I felt light. Needless to say that I passed stools and urine on my bed, and water was almost abandoned in cleaning me. Gradually the fever slowed down, and I began to feel strength to sit up and move a little.

After the subsidence of fever and pain I was given light bread with the juice of **मदगूर** fish, and milk. Rice was allowed after a few days, only once a day. The physician uttered a warning to refrain from all sorts of physical exertions even inclusive of too much walking. He further advised Ayurvedic treatment to consummate the remaining part of the treatment and cure.

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Accordingly, I communicated my condition to my late *Guru* Kaviraj-Shiromani Shyamadas Bachaspati at Calcutta. He had already been treating me for some other complaint, which was taken precedence of by the sudden attack of a new disease. I let him know how allopathic aid had been unavoidable in the absence of reliable physicians outside Calcutta.

He gave the following prescription :—

1. **रसोनपिण्ड**—½a tola in the morning with **क्वाथ** of **एरण्ड मूल**।

2. **ह्रः वातगजाङ्कुश**—**अर्द्धवटी** with **रस** of **राम्नामूल** and **सैन्धव लवण**।

3. **योगराज गुग्गुलु**—1 pill to follow the noon-time meal with lukewarm water.

4. **वैश्वानर चूर्ण** and **वज्रक्षार**—One powder with tepid water after the nightly repast.

5. **अर्ज्जुन त्वक्-वलामूल-क्षीरपाक**—(Kshirapak) in the event of heart troubles and according to necessity.

6. **सैन्धवाद्य तैल**—To be annointed all over the body.

7. **कुजप्रसारिणी तैल**—To be rubbed on the painful part.

A few points to be noticed in this prescription :—**वज्रक्षार** is a combination of **शुभ्रपर्पट, नागरचूर्ण** and **रससिन्दुर**—a special preparation of Kavirajji's own recipe. The physician may note here the efficacy of this **वज्रक्षार** in **परिपाक** of **आमरस**, expulsion of stools and urine, **परिपाक-क्रिया** and maintaining the strength of the heart. A pain was located in the joint of one shoulder, which made it painful to lift the arm concerned. **कुजप्रसारिणी तैल** was advised to relieve this complaint. The allopathic physician, too, had advised a remedy for it—a paint, which did but little good. The

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doctor had adopted principles akin to Ayurveda's, and ultimately advised Ayurvedic treatment (as a truth-loving man) as being the only suitable treatment in this disease.

I was under allopathic treatment for close upon a month. A period of like length under the instructions of the Kaviraj-Shiromani cured me completely.

I did not experience any heart-trouble during the acute stage of the disease. But one day I had felt so exhausted that my speech almost failed, which also did cause anxiety to my relations. I felt as if some troubles in the heart had arisen during convalescence. I intimated this phase, drawing his particular attention in my statement to Kavirajji. For, he had been treating me from before for heart-troubles. So, the fifth item of the foregoing prescription. Now, I may bring this theme to a conclusion after reference to my former treatment by the revered Kaviraj, which he had designed suspecting heart-disease or something else.

For a few months, I had been feeling an uneasy sensation in the region of the heart. It first received indifference on my part. But at times I felt done up, if I attempted anything requiring exertions. The year 1920 witnessed an upheaval in the country, which persuaded me to abandon the beaten track, and seek a vocational training, which was purely *Swadeshi*. It meant a sort of revolt against the family and guardians. So, self-reliance was the sole means for personal expenses. Consequently, the oppression of chill penury with the collateral anxieties and broodings had accentuated this debility of the heart. Forced by circumstances or for the purposes of experimentation did I adopt many changes regarding modes of life, which had long been habituated in a different way. These changes were undermining the health though I was but getting on with self-deception, and false sense of pride for my so-called scientific modes of life. The body was undergoing considerable reduction in bulk, and consequent diminution of weight followed. The स्फुरण of aggravated 'Vayu' was felt in the whole system. The dear disciple of the *Guru* had approached him with an apprehensive

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mind for successful treatment, a couple of months previous to the disease, mentioned before.

His skill in knowledge of the pulse was well-known. He examined me by various other tests also. I was asked to return to him after a few minutes' running. Then again, one day he examined my urine according to Ayurveda's methods. His remarks were as follows :—"The nervous system has been debilitated, and you are excreting phosphorus, oxalate, etc. with your urine."

He advised the following prescription :—

1. द्रः छागलाद्य घृत—A quarter of a tola in the morning with warm milk.

2. मकरध्वज—One dose with वलारस and मधु in the late afternoon.

3. भास्कर लवण and वज्रक्षार—One powder after the noon-day meal with water of green cocoanut.

4. महावला तैल—To be rubbed on the chest.

A little change was made in this after a few days' trial, as shown below :—

1. द्रः छागलाद्य घृत—As before.

2. योगेन्द्र रस—With वलारस, मृगशृङ्ग-भस्म and मधु।

3. महामाष तैल—To be rubbed on the chest.

I displayed laughable innocence or ignorance here also, as in the case of the Dacca Kaviraj. The good-natured physician and *Guru* returned a suitable reply to my inquisitiveness begotten of simplicity. I said, "I have been told that *Makaradhwaja* was the only suitable remedy in heart disease." He replied, "Yes, but

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योगेन्द्र रस is better still. It bears not only the property of मकरध्वज, but is prepared of many strengthening ingredients."

His ultimate prescription was given as below. I was benefiting by its use, when a new seizure came on to down me at Dacca.

1. द्रः छागलाद्य घृत—As previously.

2. मकरध्वज—With विषान-भस्म ($\frac{1}{8}$ of a tola) and मधु।

3. रसराज रस—With वलारस and मधु।

4. सप्तप्रस्थमहामाष तैल—To be rubbed on the entire body.

5. छागलाद्य घृत and महावला तैल—(Mixed) to be rubbed on the thoracic region.

6. अर्जुनत्वक्-क्षीरपाक—

7. वज्रभास्कर—After the two principal meals of the day.

Here is unlocked a memory, an age old. For 3 or 4 years I had, at times, perceived a palpitation of the heart. He advised for this रसराज रस with milk-cream and sugar-candy, and महामाष तैल to be rubbed on the chest. Often have I used छागलाद्य घृत for the स्फुरण of the accentuated वात, which was my main malady and was declared by him as Nervous Prostration, and which attacked the heart. छागलाद्य घृत was suitable for adding of flesh, the loss of which was a distinct sign of decay. The treatment was designed principally with an eye to the प्रकुपित वात.

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Reports of Societies.

—:o:—

Extract of proceedings of the Meeting of the Working Committee of The All-India Hereditary Ayurvedic Doctors League, that met at Bombay, at Prabhuram's Ayurvedic College, on 9-10-37.

Resolutions

1. This meeting expresses its deep sense of sorrow at the untimely demise of Janab Khaji Mahammed Abdul Latiff, the Working Committee member. The meeting adjourned for three minutes in respect to the deceased.

2. The venue of the next Conference (Vth Session) of the Hereditary Ayurvedic Doctors be at Hyderabad (Nizam's State).

3. In thanking the Government of Travancore for introducing an Ayurvedic Section at the ensuing Oriental Conference, this Working Committee places on record its protest in selecting Captain G. Sreenivasamoorty, as President of the Ayurvedic Section, since he is averse to the genuine progress of Ayurveda.

4. Resolved to run *Vaidya Pradeepika* (Official Organ of the League) in both English and Telugu extending its pages to 32.

5. Resolved that Prof. D. Rangacharyulu, Dr. P. Anandapandit, Dr. Pratap Kumar Vaidya of Bombay, and Dr. T. Jiyar Doss, the Harijan secretary of the A. I. H. A. Doctors' League be sent up as the representatives of the League to the Oriental Conference at Trivandrum.

6. Resolved that in protesting against the extension of the term of the Central Board of Indian Medicine, Madras, for three years by the Interim Ministry, this Meeting requests the present Government of Madras to reconstitute the same on a representative basis.

7. Resolved to extend cooperation and support to the second Session of the All-India Ayurvedic Conference proposed to be held at Trivendrum under the auspices of Nikhil Bharatiya Vaidya Pratinidhi Mandal, and that, for strengthening the position of those who are sincerely labouring for the real growth of genuine Ayurveda in the country, efforts of the All-India Hereditary Doctors' League be

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made conjointly with *Nikhila Bharatiya Vaidya pratinidhi Mandal* so far as practicable.

8. Resolved to request H. E. H. the Nizam to give impetus to Ayurveda similar to other Provincial Governments.

The *Nikhil Varatiya Vaidya Pratinidhi Mandal* expresses its great disappointment at the exclusion of Ayurved from the Faculties of the Travancore University, soon to be, after the high hopes which had been raised by Governmental declaration, and requests the State Authorities to fulfil the assurance of establishing an Ayurved Faculty in the State University to be inaugurated.

Notes and News.

—:o:—

London, October 7

The difficulties and unremunerative conditions under which a majority of independent medicos pursue their profession in India are described in the report of Dr. Anderson, Secretary to the British Medical Association, who recently toured India at the association's direction.

He says that many independent medicos find it almost impossibie to make a living owing to overcrowding in the profession and low fees and also competition of practitioners of indigenous systems of medicine and all kinds of quacks. The congestion of medicos is very acute in large cities in which many verge on starvation. He has found the standard of medical ethics very low. The disturbing fact is that the market in India is flooded with drugs and preparations of impure quality and defective strength.

It is well-known that firms in other countries manufacture cheap and inferior drugs especially for India with the result that local producers follow suit. Dr. Anderson has discussed the grievances of Indian doctors, particularly as regards the I. M. S. He adds "The general concensus of medical opinion in India is that the time has come for the establishment of one uniform standard of medical education throughout India."

Calcutta.

The Shyamadas Vaidya-Sastra-Pith has opened its eye department under good auspices.

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Calcutta.

Kj. B. Gupta, Tarkatirtha, has been returned uncontested as a Congressite Commissioner of the Calcutta Corporation in the by-election of Ward No. 4.

Bombay. Oct. 12.

Kj. Sachindra Nath Chatterjee, Vidya-Bhusan of Calcutta has been elected to preside over the coming Tridosha Churcha Parisad to be held in Hyderabad (Deccan) in January, 1938.

Bombay, 13th October, '37.

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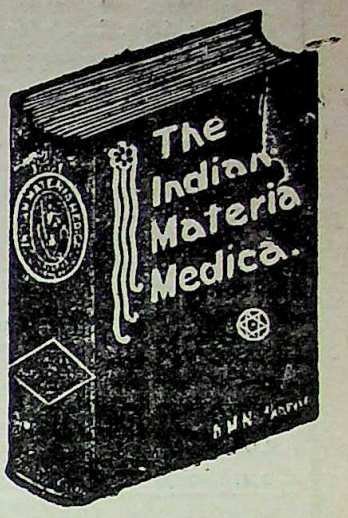

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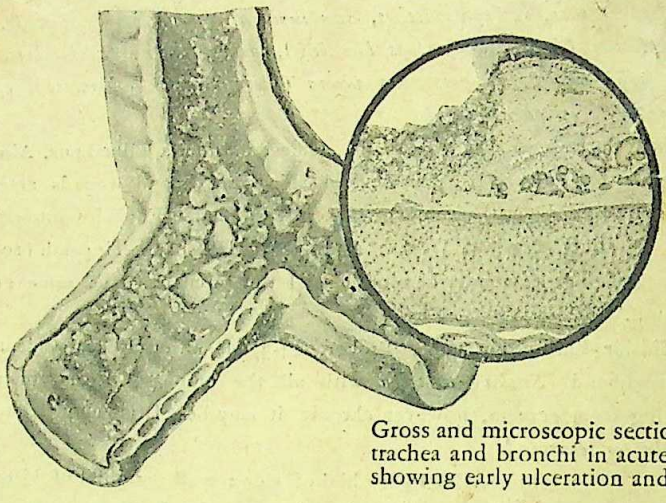

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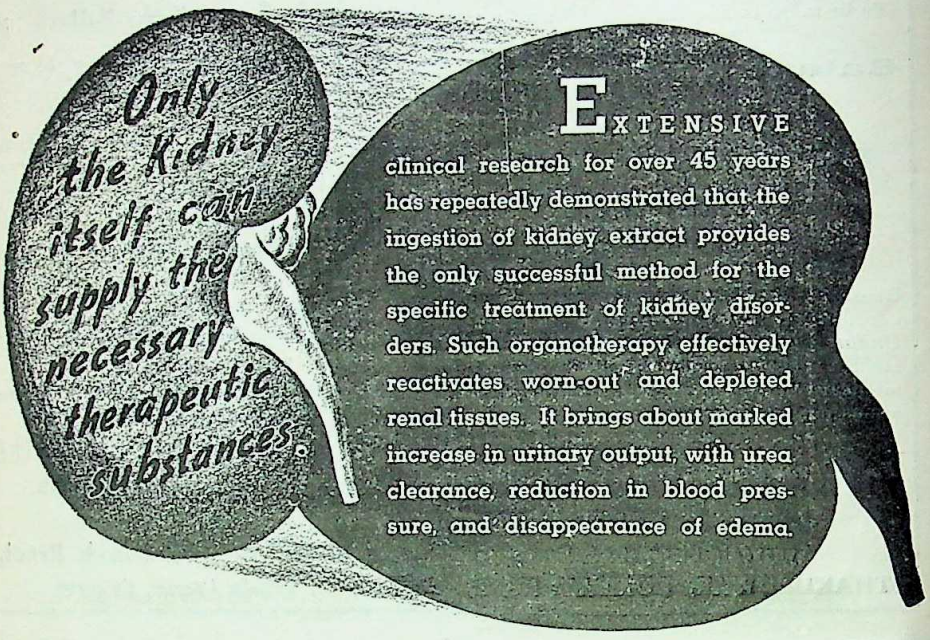

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THE JOURNAL OF AYURVEDA

Vol. XIV.] February, 1938 [No. 8.

Ayurved and Congress President

Pandit Jawharlal, who is a reputed indepedence-*wallah*, was expected to show the good sense of realising the wisdom of reviving everything of India's glory in his emancipation of the mother-land. Political emancipation divorced of cultural freedom is not actual liberty of a nation. Ayurved, the great science, is eminently included in the cultural heritage of India. Panditji's political ideology and conception of India's freedom may be something beyond our comprehension. We need not quarrel with his personal likes and dislikes. But when he speaks damagingly from the altitude of Congress Presidentship, we cannot ignore his ignorance, which is as colossal as his expert knowledge in matters not Ayurvedic. To the students of the Delhi Tibbia College, associated with the sacred memory of Hakim Azmal Khan, a former Congress President, Jawharlal has undisguisedly laid bare his mind that the allopathic system of treatment was better than the indigenous ones. The students presented him an address, in which a reasonable request was made to make provision for Unani and Ayurvedic treatments in the Kamala Nehru Memorial Hospital.

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We anticipated our beloved students long before in the 'Going world' of the August, 1936 number of the Journal of Ayurved, and in course of an article in the October, 1936 issue of the 'Dhanvantari' of Calcutta. Our writings would explain the psychology behind the irresponsible remarks of our idolised political demagogues. In the performance of our journalistic duty, as also in our Hampi Address we have, time and again, dealt with this phase of the mentality of our sophisticated intelligentsia in no uncertain terms.

The curious reader may also acquaint himself or herself with our "In memorium" published in the March and May, 1936 numbers of the 'Journal of Ayurveda.' It is not yet ancient history that Pandit Matilal had undergone Ayurvedic treatment in a most critical stage of acute suffering in the closing period of his life. Kaviraj Shiromani late Shyamadas Bachaspati was his physician, whose disciple, who was entrusted with the charge of attendance as his assistant all throughout at Calcutta and Allahabad, speaks today. Jawharlal was then in incarceration, and a despatch, he sent to his father from gaol, met our eyes. It expressed relief that Ayurved was doing his father good after the failure of allopathy. Matilal himself had preference for Unani. It is also universally known how he was ultimately killed by the superior (?) intelligence of allopaths. Oh the difference between Father and Son !

Jawharlal's mother had undergone Ayurvedic treatment even in the hayday of Matilal's anglicised life, and the small bunglow, attached to the former Anand Bhaban, still bears testimony to late Kaviraj Mahamahopadhyay Bijayratna Sen of Calcutta's residence there for

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long three months in connection with this treatment of the illustrious mistress, Swaruprani, (Peace be to her soul !), whose best gift to the country and the nation is her only son, whom we should expect to be a chip of the old block. Matilal's certificate of successful Ayurvedic treatment of his wife is still available.

Some twelve days before Kamala Nehru's being prostrate with her last illness, we visited her at Calcutta, where she was undergoing medical observation. We could guess from some quarter of an hour's stay with her that she was being inly done up. We feel certain that, had a trial been given to Ayurved, this precious life of a worthy daughter of India could have been spared and at least for some time more with real relief to the deceased enabling her to quit her last breath on the soil of Hindusthan.

At a time, when Congress Ministries are assuring support and recognition to Ayurved, it is not meet that the Congress High Command should give a lead in disfavour of this glorious heirloom of Indian civilization, still carrying the cheapest and surest relief to millions and millions of the poverty-stricken and disease-ridden populations of vast Hindusthan.

It is a suicidal ideal to think of serving and liberating India with polished slave psychology of "Westward Ho !"

M. K. M.

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Original Articles

VACCINATION & ITS DANGERS.

LEGISLATION NECESSARY TO AMEND IT

BY

VAIDYABHANU D. K. BHARDVAJ,

Bangalore.

—:o:—

"Children's Spleen and Liver" advertisements are teeming in almost all the Newspapers and several periodicals in India. Now a days, we find that child mortality in India is also increasing. It is high time now that attempts should be made to trace the cause of this fell disease, proving fatal to children. An attempt has been made to place expert opinions of eminent Western Doctors and specialists.

At the outset, I have to inform readers of this issue that I have sacrificed a child of mine who immediately after vaccination developed symptoms of cirrohsis of the liver and succumbed to it. It is after this that I began to make a regular study of the subject of vaccination and came to the conclusion that I should no more subject my children to vaccination till they grow strong enough to resist the evil effects of vaccination.

It is an unfortunate thing that our country, in copying the West, is fifty years behind. In the West many expert medical men have got their own clinical wards, wherein they observe the condition of their patients carefully and publish their experience for the guidance of others. But in our country there is no scope for such a thing and the best of our medical men are merged in Government services. If a special clinical ward is opened specially for vaccinated people and cases are observed, then it may be

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found out to the surprise of all that more of child mortality in our country is due more to Vaccination than to mere malnutrition.

Now I wish to draw your kind attentin to the following facts given out by expert medical men, who have obtained the highest qualifications in Medicine. "After Vaccination diseases that follow" is the startling heading of an article that may be read in "The Lancet' of 4-9-1926. A more startling article is written by Professors Hubert M. Turnbull D. M., and James Mc.Intosh, M. D. of the London Hospital, two of the most distinguished pathological experts in that country, in the BRITISH JOURNAL OF EXPERIMENTAL PATHOLOGY'.

Expert Medical Opinions.

"At the London Hospital, in July 1902 a lad 15 yeers of age, recently vaccinated, died of Encephalo-Myelitis. In November 1922, a girl 9 years old was taken ill the eleveth day after vaccination and went into a deep sleep and continued unconscious till her death on the 17th day. A woman 22 years old, vaccinated when a baby, revaccinated on the 29th November 1922, was taken ill, the 7th day after, with headache etc. On the 10-12th days drowsy, high fever, 13th day semi-comatose, died on the 14th day. Seven cases, all fatal, are recorded by these Professors, who decided after prolonged investigation, that in each case the illness was caused by vaccination"

'Dr. Walter R. Hadwer, M. D., J. P., of Gloucester, during the war drew the particulr attention to the great mortality and invalidism in the army, due to cerebrospinal Meningitis, which he then declared was caused by vaccination and inoculation.

Sir Wm. Osler, Reg. Prof. Med. Oxford, R. A. M. C., said, 'Cerebrospinal Meningitis has a curious predilection for soldiers and babies (Most of those were driven to accept vaccination and inoculation).

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'At long last, Professors Turnbul and MacIntosh have done the public a great and lasting service by disclosing the result of their careful investigations that Encephalitis is due to vaccination. From 28 to 74 deaths occur in every hundred cases of this disease. Many survivors have permanently damaged brains. They also hold that 'sleepling sickness' is also caused by vaccination. This 'Sleeping Sickness' has various forms and scientific names, but it is only one of the diseases which are sometimes caused by vaccination. Some of these are given in the great standard Text Book (9 vols.) called 'A system of Medicine,' edited by the very eminent Doctors, Prof. Dr. Sir D. T. Clifford Allbutt and H. D. Rolleston.' A list of these diseases is as follows :—"Cutaneous eruptions, multiplication of vesicles, generalised vaccina, vaccina gangrena, vaccina haemorrhagica, urticaria, lichen urticatus, erethema multiforma, roseolus Popula, vesicula pustula, bulbous eruption, eruptions resembling those of measles and scarlet common fever, roseolous and other eruptions to both vaccinia and syphilis, eczema, psoriasis, pemphigus, local gangrene, impetigo contagiosa, tinea tonsurenes, furunculosis, glandular abscess, cellulitis, erysipelas, septic infections, tetanus, purpura, syphilis, lupus, tuberculosis, leprosy, cancer, epizootic disease, etc.

Dr. Creighton states that "THE REAL AFFINITY OF COW POX IS NOT TO SMALL-POX, BUT TO THE GREAT-POX ; the vaccinal raseola is not only very like the Spyhilitic raseola, but it means the same sort of thing".

The Registrar General for England and Wales gives small pox statistics for the years beginning from 1885 and ending in 1921. "Total death from small pox is 13,162. OF THIS, ONLY 3,335 ARE PUT DOWN AS NOT VACCINATED. Thus OUT OF EVERY 100 DEATHS FROM SMALL-POX, ONLY 25 PER CENT ARE PUT DOWN AS UNVACCINATED. Beginning with the year 1907 and ending with the year 1925, the total deaths from Small-pox were only 254 or less than 13 per annum. If challanged, the author will prove his case or forfeit £100."

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"On the 22nd January, 1926, the Earl of Dysart offered the British Medical Association £1,000 for a charity, if they convinced an arbitrator that vaccination prevented small pox and was harmless. The offer was declined !"

Research in England.

In England Sir Almroth Wright M. D, is still carrying on his research on vaccination and inoculation. According to him—'Indiscriminate inoculation' is indefensible and inoculation of healthy persons living in healthy conditions a wanton and expensive manufacture of unnecessary illness ; but persons already infected, or exposed to great risk of infection, *may, after skilled examination of their blood*, be helped or *protected by a carefully measured injection of carefully selected staphylococci* of not *too vicious a kind.* And this, which rules out ordinary vaccination as a gross malpractice, is the utmost that can yet be said not too confidently, for therapeutic or prophylactic inoculation with pathogenic matter—The measure of the protective power of our blood as effected by Dr. Wright's method is our opsonic index. And he is of opinion that to inoculate a patient without first taking his opsonic index to make sure that he is not in a negative phase is a grave mal-practice.'

The famous Bernard Shaw writing on the same subject elaborately concludes thus :—

'But let not the admiring reader forget two things. The first is that we remain so completely in the dark as to the nature of disease, that Herbert Spencer's warning that when we trick our vital forces artificially we know not what we do, and should regard such tricks as desperate measures to be used only in desperate cases, is still valid, The Second is that the General Medical Council and the medical profession at large is still pre-Wright, and indeed largely prehistoric. His techniques of blood testing and of the saline irrigation of wounds are little known and less practised ; and *the students in our medical schools have no time to learn them because the curriculum is loaded with absolute rubbish*, the most modern part of which consists mostly

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of the errors which Wright has disproved ; the real object of the examination being the old Trade unionist one of restricting entry to the overcrowded profession. Doctors who have never heard of the opsomic index are still inoculating and vaccinating and revaccinating all over the place ; a lady nearly connected with myself was all but slain the other day by an inoculation which caught her 'beautifully' on the ebb ; and the less lucky of these who have been scared into revaccination are probably sorry that they did not catch small pox instead..... .

AMERICAN DOCTORS' EVIDENCE

It is, however, very interesting to note that most of the persons who have rebelled against this curse of vaccination are not lay men but men with the highest distinction in the profession. J. HASKEL KRITYER, M. D. of the Iridiagnosis fame, of Chicago writes thus in his Text Book of Iridiagnosis—"Vaccination is treason against the human race It produces diseases, often worse than the malady it is supposed to prevent. It even causes death. It is as Dr. James J, Garth Wilkinson, the noted English Physician says, "A homicidal insanity of the whole profession. It is blood assacination".....Vaccination is but a whole-sale slaughter analogous to that of the Christians by Turks or the massacre of the Jews perpetrated by the "Black Hundreds" of Russia in their vain effort to divert the attention of restless masses to prevailing conditions. *Civilisation condemns such massacres, yet, in the name of Science, we indulge in Vaccination, a practice almost as vicious,* which also diverts attentions from other morbid processes in the body."

".....If it be true that vaccination has checked small pox as its advocates claim ignoring the fact of modern hygiene as an adequate contributory factor—it is equally true that malignant diseases, such as cancer, Brights' disease, tuberculosis, etc., have greatly increased as a result of vaccination. Furthermore, inoculation of the human system with a virus from diseased cattle, develops a chemical irritation in weakened constitutions, predisposing them to malignancy".

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Osler's 'Modern Medicine' (page 339, VIII Edition) quotes Mc.Farland as having collected ninety five cases of tetanus around Philadelphia, following vaccination. In his '*Practice of Medicine*', French states that a latent malady, such as tuberculosis or syphilis, may be brought into activity by vaccination with fatal resuls. In Tyson's '*Practice of Medicine*' we read that 'there can be no doubt that vaccination is small-pox modified by transmission through the cow.'

Corroborative Evidence

G. W. Desbrow, M. D. in an article entitled—"*Vaccination Killed My Two Sisters*, published in 'Physical Culture, May 1921, in concluding states :—

Prof. Edgar M. Crook Shank, the eminent bacteriologist, a staunch believer in vaccination, undertook an exhaustive investigation into the subject. The *result was two volumes of scathing denunciation of the virtuous and utterly harmless practice*—harmless to the vaccinator !'

"And this brings us to the consideration of one of the most inexcusable of all the vile lies told to bolster up the filthy practice. This is the claim made as to the innocuous nature of operation, its benign harmlessness.

"This is a lie as deep and black as was ever uttered this side of hell. I, myself, lost two sisters—killed by vaccination—bright, lovely girls, just entering into womanhood with everything in the world to live for."

"Neither girl had ever known a sick day in their lives. Yet after vaccination neither ever again knew a well day."

'Successive crops of ulcers and abscesses sapped their vitality and finally acute miliary tuberculosis set in. In a few brief months the flesh had melted from their bones, and death stepped in and mercifully ended their ghastly struggle for existence."

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Alfred Russel Wallace, in his book, 'The Wonderful Century', after offering a great mass of evidence against vaccination, cites the following—(page 247) "since 1854 it (vaccination) has been compulsory and almost universal ; yet from 1854 to 1884 there is almost no decline of small pox perceptible *and the severest epidemic of the century occurred* in that *period* (page 249). Many students of epidemic hold that certain diseases are liable to replace each other, as suggested by Dr. Watt of Glasgow, in the case of measles and small-pox. Dr. Farr, the greatest medical Statistician, adopted this view. In his annual report to the Registrar General 1872 (page 224) he says, "They have this property in common with weeds and other forms of life as one species recedes, the other advances."

Precisely so. Suppress one disease and Nature retaliates with another. Here is the last of a list of similar testimony. (Page 221,), "Mr. William Tebb brought before the commission a paper by Dr. Maclean, in the Medical Observer, of 1810 giving 535 cases of small-pox after vaccination, of which 97 were fatal. He also gave 150 cases of diseases from cowpox, with the names of ten medical men, including two professors of Anatomy, who had suffered, in their own families, from vaccination. The following striking passage is quoted. *Doctrine*—Vaccination or cow-pox inoculation is a perfect preventive of smallpox during life (Jenner, etc.). *Refutation* - 535 cases of small pox after cow-pox. *Doctrine*—Cowpox renders small-pox milder, it is never fatal. *Refutation*— Ninety Seven deaths from small-pox after cow-fox, and from cow-pox diseases."

In his book "Horrors of Vaccination Exposed", Chas. M. Higgins quotes reports collected by Mr. Loyster as follows, (page 204) :—"During the last great small-pox epidemic in New York City, in 1901 and 1902, the City Department of Health issued a printed circular to Doctors, dated 1902, which clearly acknowledged that the majority of all cases in this epidemic occurred in persons who had been successfully vaccinated a few years previously, and not in unvaccinated persons. This statement was signed by Dr. Ernest J. Lederle, Commissioner of Health, and Dr. Herman M. Biggs, Chief Medical Officer."

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Proposal for Re-Vaccination of Children.

Now that the Government of Bombay propose to introduce legislation having for its object the compulsory revaccination of children, not of adults, the secretary, *Anti-Vaccination league, London*, has addressed a letter to Bembay Governor, pointing out the dangers of a compulsory Re-Vaccination law and requesting to amend the existing law by introducing a "Conscience Clause" (analogous to same of 1907 introduced in England, under which more than half the parents of England have been exempting their children from vaccination during the past thirty years.) The letter (published in the "Indian Express", A Daily of Madras, dated 30-11-1937) also states that owing to that claue, "notwithstanding the whole-sale "neglect" of even primary vaccination, there have been fewer deaths from small-pox in that period than in any similar period on record. In 1935 only one case of small-pox was notified in England and Wales, and in the opinion of a Medical Officer in the Ministry of Health who saw the patient, he was not suffering from small-pox. This obvious proof that vaccination is not necessary for the control of small-pox has led not a few medical officials in this country to recommend that the existing compulsory Vaccination law should be superceded by a voluntary system of free vaccination. This recommendation has also been endorsed by the Association of Municipal Corporations and they have urged the Ministry of Health to give effect thereto."

The following extracts from the letter to the Governor of Bombay would be more enlightening.

"In view of these easily ascertainable facts in regard to the experience of Great Britain, it is difficult to understand how any one can reasonably propose to introduce compulsory vaccination, to say nothing of revaccination, into any part of the world. And why should there be one vaccination law for England and other for India? If you answer; "Because there is much more small pox in India", then it is incumbent upon you to explain why there is much more small-pox in the well-vaccinated population in India than in the relatively unvaccinated population of England and Wales. When you have made this investigation we think

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you will find that it involves the abandonment of the whole case for vaccination as a protection against small-pox.

"We would further point out that compulsory re-vaccination has already been tried in India and has proved a failure. We refer to compulsory revaccination legislation passed by the Madras Government in the year 1932. This was followed by a worse small-pox outbreak that had been recorded for many years. In his annual report for the Madras presidency for the year 1931, the Director of Public Health looked forward to a decline in small-pox as a result of the indroduction of compulsory revaccination. Instead of going lower, in the year 1934, the deaths from small-pox were four times as many as in 1931.

SMALL-POX PAYS NO ATTENTION TO VACCINATION.

"If you will examine the history of small-pox and vaccination in Great Britain, European Countries, Japan, the Philippine Islands and the United States of America you will find that small-pox has never paid any regard to vaccination. Countries such as Japan and Italy with rigidly compulsory vaccination laws have had terrible epidemics of small-pox, while Australia and New Zealand with practically no vaccination are free of that disease. In England and Wales where only one third of the infants born are vaccinated, only two deaths from small-pox have been recorded during the last 16 years.

"Mexico is the country with the worst small-pox death rate in the world, and Mexico has a stringently compulsory vaccination and revaccination.

"Lay people have a right to an opinion in this matter. In vaccination a disease is inflicted which may have very serious consequences and may even result fatally. Professor Newman delared that against the body of a healthy man, parliament has no right of assault whatever, much less that of a healthy infant. He declared that to forbid perfect health was as bad as to forbid chastity. The imposition of vaccination is the forbidding of perfect health.

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"...Amonst the men who have rejected vaccination as a superstition and a delusion are some of the most eminent doctors and scientists of Modern Times. Most of these men originally believed in vaccination, but after investigation they were compelled to admit that Jenner's claims were false and that public authorities in nearly every country had been deceived in this matter. Professor Major Greenwood, the eminent statistician, who is on the staff of London School of Tropical Medicine and Hygiene, *stated at a meeting of medical men in 1929 that there is evidence that Jenner was a rogue.*

"It can only be a matter of time and what remains of the English Compulsory Vaccination law will be swept away. Surely Indian authorities will not go in the opposite direction and fasten on the Indian public a compulsory re-vaccination law which will not only completely fail to stop small-pox epidemics, but which will add to the pain and suffering of Indian Children."

Commenting on this letter editorially, the Indian Express, Madrs (30-11.1937) writes, drawing the attention of its readers to facts mentioned in the above letter, thus :—

"...When facts conflict with theory, wise men should have no reluctance to abandon the discredited theory. Those who believe in vaccination cannot, of course, be prevented from doing so, but those that do not so believe have a right to be spared from the compulsory enforcement of a practice which they hold to be obnoxious. Vaccination by compulsion has not a leg to stand upon."

In view of all these facts it may become quite plain to any reader why *Jenner* and his followers have chosen *mute* children—nay babies—to be the targets for their cruel experiments. Further comments are needless. Now will our legislators, in the Congress governed provinces at le st, rise to the occasion and purely with a humane point of view try to amend the existing compulsory vaccination law with a "conscience clause" as that passed in England in 1907 and put a stop to cruelty committed on children in our country in the name of science !

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A SHORT INTRODUCTORY NOTE ON SARANGADHARA AND HIS COMPILATION

—:1:—

Acharya Sarangadhara hails from a Brahmin family of scholars whose grand father was a Royal preceptor. He is said to have flourished during the 15th century A.D. about the year 1420 as a contemporary of the famous Sayana Acharya, the commentator of the Vedas. But Macdonnel believes that Sarangadhara cannot have been written his Samhita later than 1200 A.D., mentioning a commentary on it by one, Vopadeva by name, dating about 1300 A.D. However, evidences are more in favour to believe that he must have belonged to the 15th century and not to earlier.

The writer emphatically asserts that the remedies mentioned in his treatise are chiefly nothing but those famous ones that have been expounded by Ancient Sages (Charaka, Susruta, Vagbhata etc.) and which have stood the test of experience of physicians. He also says that his treatise is an abridged one, embodying the results of personal observations and experiences and that he had compiled for the benefit of all mankind in a manner that could gain the appreciation of scholars of the Science of Life.

The scheme of the treatise differs from the earlier ones and is really simple and beautiful which deserves a mention here as Purvakhanda is not published. The whole compilation is divided into three chief divisions, viz. (1) Purvakhandam (the fore division),

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(1) प्रसिद्धयोगा मुनिभिः प्रयुक्ता
श्चिकित्सकैर्यैवहुशोऽनुयुताः
विधीयतेशार्ङ्गधरेणतेषां
समुच्चयः सज्जन रञ्जनाय ॥ 2. 1 Chap. Purva.

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(2) Madhyamakhandam (the central division) and (3) Uttara-khandam (the hind division), each consisting of several chapters.

Purvakhandam consists of seven chapters as follows :—

The first chapter deals with weights and measures concerning medicines and some general instructions.

The second chapter treats of the various times of taking medicines.

The third describes the pulse and its diagnostic features and the prognostic value of dreams etc.

The fourth gives the definitions of certain medical terms as Dipana, Pachana etc.

The fifth teaches anatomy of the human organism.

The sixth talks of the metabolic processes, etc. and the seventh gives a list of diseases with their kinds.

Madhyamakhandam comprises of 12 chapters.

In the first chapter are described the various methods of expressing juices from vegetables.

In the second, various decoctions and their uses in diseases are dealt with.

In the third, infusions (phanta) are given.

In the fourth, cold infusions are mentioned.

In the fifth, Medicinal pastes are described.

In the sixth, powders ; in the seventh, pills and boluses ; in the eighth, tinctures ; in the ninth, Medicinal ghees are spoken. In the tenth, products of acetous, fermentations ; in the eleventh, the processes of purification of mineral products and their preparations ; and in the last, about mercury and its preparations are dealt with.

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(2) प्रयोगातागम सिद्धात्प्रत्यक्षादनुमानत:
सर्वलोकहितार्थाय वक्ष्याम्यनतिविस्तरात ॥

6. 1 Chap. Purva.

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The Uttarakhandam consists of 13 chapters of which :—

The first gives instructions on the drinking of medicinal oils.

The second gives the various methods of inducing perspiration.

The third describes about emetics.

The fourth deals with purgatives.

The fifth talks about enemata. (Anuvasana)

The sixth about enemata of Niruha kind.

The seventh about urethral irrigation while the eighth deals with errhines and the ninth about inhalations.

The tenth speaks about gargles and the eleventh about plasters. The twelvth deals with blood-letting and the last with Ophthalmology.

Thus the whole text consists of 32 chapters embodying 2000 verses.

A perusal over the synopsis, given supra, gives one an immediate idea that the book is in reality an authentic epitome of Ayurvedic Literature dealing both with the science and art of Ayurveda embracing it on almost every side (medical, surgical and pharmaceutical).

The merit and the high value of this compilation were no doubt recognised long ago by eminent medical schools and as a result commentaries on this were advanced by some of them. As many as three commentaries exist on this now, viz. Dipika, Gudhartha dipika and Ayurveda Dipika composed by Adhamalla, Kaliramapandita and Rudrabhatta respectively. Nothing is known about Vopadeva's commentary about whom Macdonnel speaks. The first two seem to differ here and there in their interpretations, while the third almost coincides with the first.

In the present translation, Adhamalla's Dipika has been followed and at places where Kasirama Pandita differed, a note has been given with referenec to the same under foot notes.

In conclusion a word of apology is required in drawing the attention of the readers to the fact that this translation is almost a free one, yet within limits, but without a strict adheranee to the

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sense of every word of the Sanskrit text. No doubt, more care has been taken to bring out the subject matter than to the literary aspest of the language, as in many places many words occur that. have been used simply to fill up the metres of the verses. In certain places, the voice of the verbs in the Sanskrit text have even been changed in the traslation for a clearer exposition.

I shall now take the pleasant occasion of expressing my deep debt of gratitude and reverence to my Guru Dr. A. Lakshmipathi, B. A., M.B., C.M., Bhisag Ratna, Madras, to whom I had the privilege of being the personal assistant for some time and with whose inspiration only this and many other literary works have been undertaken by me, though conscious of my impropriety and imperfectedness for the execution of such purposes.

I shall be failing in duty if I will not express my indebtedness to my friends, Ayurvedacharya. I.V. Sarma. A.M.A.C., of the Govt. Indian Medical School, Madras for his kind suggestions and help during the course of my translation on many an occasion and DR. P. Sreenivasachari, M.A., Ph. D. (Lond.), who with his natural spirit of research and enquiry into culture all that is oriental and indigenous, encouraged me all through at every step of progress, not only in this but also in my other medical compilations in Telugu language in Prasuti Tantra etc.

Above all, my thanks are due to the Editors of the Journal of Ayurveda, Calcutta, for the kind task they have undertaken to publish this translation in the pages of their esteemed journal.

I shall be lacking in duty at last if I will not welcome kind and friendly suggestions from the readers to whom it is my humble request to communicate to me so that I may be able to make a rectification of errors, if any, in the succeeding pages before they will be given for publication.

KILPAUK, MADRAS

D. NARAYANA ROW,
Translator.

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AN ENGLISH TRANSLATION OF SARANGADHARA SAMHITA

BY

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MADHYAMAKHANDAM.

CHAPTER I.

Swarasa, Kalka, Quatha, Hima and Phanta are the five (kinds of) Kashayas (decoctions) to be known now, the lightness of which is in their order of enumeration (i. e, the succeeding is weaker than the preceding ; Swarasa being the strongest and Phanta being the lightest).

SWARASA

The raw vegetables (unhurt either by insects or by fire) immediately after being brought, should be pounded (in a mortar). The juice expressed by squeezing this (pounded mass) through a (clean) cloth is termed Swarasa or Rasa (juice directly expressed)[2]. (Another process). A Kudava (four palams) weight of the powder of the (dry) vegetables steeped in a double its quantity of water (eight palams) for a day and night (and the water filtered the next morning) is (also) termed Rasa (juice got by steeping)[3].

(Another process) Take of dry vegetables (after pounding), boil them in water eight times their quantity until the latter is reduced to one fourth (of its quantity). This decoction thus obtained (also) goes by the name of Swarasa (juice got by boiling)[4].

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Swarasa (the juice directly expressed from the raw vegetables) being heavy, should be administered in half a pala dose, while those juices got by steeping and boiling processes should be given to drink in a pala dose (being lighter than the directly expressed juice)[5].

Articles that are generally added to Swarasas and their weights.

Honey, sugar, treacle, alkaline ashes, Jeerakam (*Cumin seeds*), salt, ghee, oil and (medicinal) powders etc. (if have to be added) should be, to a Swarasa, added to a *kola* weight[6].

Amrita Swarasa

The juice expressed from Amrita (*Tinospora Cordifolia*) added with honey (and taken) conquers all (varieties of) Pramehas.

Dhatri Swarasa

So also the juice expressed from the fruits of Dhatri (*Phyllanthus Embelica*) added with the powder of Haridra (the roots of *Cucuma Longa*) and honey[7].

Vasaka Swarasa

The juice obtained from the leaves of Vasaka (*Adathoda Vasika*) mixed with honey and drunk, conquers Raktapitta (Haemorrhage caused by excess of bile) and seizes fever, cough, emaciation, jaundice, and sleshmapitta.

The Swarasa of Treephalas (the three myrobalans, viz. *Chebulic*, *Embelic* and *Belleric*)

or, of Darvi (*Berberis asiatica*)

or, of the bark of Nimba (*Malia Azadirachta*)

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or, of Guduchi (*Tinospora Cordifolia*) added with honey and drunk, over comes kamala (Jaundice)[9].

The Swarasa got from the leaves of Tulasi (*Ocimum sanctum*)

or, that got from the flowers of Dronapushpi (*Leucas linifolia*) mixed with the powder of Maricha (pepper) and drunk alleviates fevers of intermittent nature[10].

The juice expressed from the tender leaves of Jambu (*Eugenia Jaubolana*),

or, from those of Amra (*Mangifera indica*)

or, from those of Amalaki (*Phylhanthus Emblica*) added with honey, ghee and milk and taken, cures the diarrhoea characterised by severe discharge of blood[11].

By drinking the juice caused by expressing the leaves of Sthula Babbula (believed to be a variety of *Acacia Arabica* devoid of thorns), diarrhoeas of all varieties are cured.

So also, by taking the juice got from the bark of Syonaka (*Bignonia Indica*) and that of Kutaja (*Holarrhena antidysenterica*)[12].

ARDRAKA SWARASA

The juice obtained by expressing the roots of Ardraka (*Zingiber officinale* ; raw ginger), alleviates difficulty in breathing, cough, disgust for food, and Catarrh in the nose.[13].

BIJAPURA SWARASA.

The juice expressed from the fruits of *Bijapura (*Citrus medica*) taken with honey and Yavakshara (alkaline ashes of the

*Some physicians hold that the juice expressed from the roots should be used instead of that from the fruits.

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stalks of barley), conquers the terrible pain that arises in the sides, heart and bladder[14].

SATAVARI RASA

The juice got by expressing the roots of Satavari (*Asparagus recemosus*), taken together with honey, is an alleviator of Sula caused by the aggravation of Pitta (biliary colic).

KANYARASAM

Taken together with the powder of Nisa (the roots of *Curcuma longa*), the juice expressed from kanya (*Aloe indica*), cures the diseases affecting the spleen and the disease called Apachi (enlargement of the lymphatic glands)[15].

ALUMBUSA RASAM

The diseases called Apachi, Gandamala (i.e. the enlargement of the lymphatic glands, around the neck, throat and in the armpits) and Kamala (jaundice) are destroyed by drinking the juice of Alambusa (*Sphoeranthes indicus*) to a couple of palas[16].

*MUNDIRASAM.

The expressed juice got from Mundi (*Sphoeranthes indicus*) taken warm with (a little of) pepper powder for seven days relieves Suryavarta.[17]

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*The Gudhartha dipika Commentator holds "*Sasamundasya rasaha*" and as such says the juice got by expressing the brain of a hare should be given warm with pepper powder for the relief of Suryavarta. This is a disease in which the patient feels a slight pain in the eyebrows while the sun begins to rise which increases according to the ascendency of the sun towards the meridian and decreases as the sun descends, totally disappearing when the sun sets.

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BRAHMYADI SWARASA

The juice drawn from the leaves of Brahmi (*Herpetes Monnieria*),

or from the fruits of Kushmanda (*Benincasa Cerefera*),

or from Sankhini (*Andropogon acicularis*), drunk added with honey and the powders of Kushtam (Aplotaxis auriculata) relieves all kinds of insanities (born of the derangement of humours as well as those of demons etc.)

KUSHMANDASWARASA

By drinking the juice got from the fruits of Kushmanda (*Benincasa cerifera*), added with treacle, the intoxication produced by indulging in the bad grains of kodrava (*Paspalum scrobiculatum*) is relieved.

GANGERUKI SWARASA

By the (external) application of the juice drawn (directly) from the fresh roots of Gangeruka (*sida alba*) over the wounds caused by weapons etc. immediately (on the same day of occurrence), the pain gets relieved.

PUTAPAKA VIDHI.

As the juice can also be expressed by roasting the Kalka (Paste prepared by grinding vegetables either raw or dry with the aid of water if necessary on a stone with a mortar), the process of roasting will be laid down here by me (Sarangadhara).

THE PROCESS OF PUTAPAKA

Reduce the vegetables to a paste in the beginning and then wrap round the mass preferably with the leaves of Kasmari (*Gmelina arborea*) or of Vata (*Ficus Bengalensis*) or of Jambu

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(*Eugenia Jambolana*) and firmly tie all round with a string or some fibre. Then cover it with a layer of clay about two fingers in thickness all round and place it amidst cow dung cakes and heat it until the layer of clay assumes the colour of fire. The ball now be withdrawn from the fire and the layer of clay broken. (The fibres and leaves being removed), the juice should be squeezed out from the mass of paste. This juice should be used (for purposes of administration) in combination with a Karsha (two tolas) of honey to the measure of a pala.

Medicinal pastes, powders and liquid substances (i.e. adjuncts like ghee, milk, oils etc.) are to be added to this juice in the same quantities as they are added to a Swarasa (described previously).

KUTAJA PUTAPAKA.

Take of fresh bark of Kutaja (*Holarrhena Antidysenterica*) and knead it with rice-washed water and reduce it to a paste. Taking the mass of this paste to a four pala weight, wrap round it with tender leaves of Jambu (*Eugenia Jambolana*) ; then tying all over with thread, smear thinly all round with wheat flour and then cover it with a thick layer of clay (about 2 inches) and heat it amidst cowdung cakes. On noticing it acquiring the colour of fire, withdraw it from the fire and allow it to cool. After the removal of the mud layer, wheat flour layer, threads and leaves, the juice should be expressed from the paste. Added with honey (when cold), and drunk, this conquers diarrheeas of all kinds, however difficult to cure and long-standing they may be.

PREPARATION OF RICE-WASHED WATER.

Take a pala weight of broken rice (i.e. rice broken in a mortar with the aid of a pestle) and put them in eight times their quantity of water (i.e. in 8 palas of water). After washing the rice well, the water should be (strained through a clean cloth) taken. This water should be used for all medicinal purposes (as mentioned above).

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ARALU PUTAPAKAM

The juice of the bark of Aralu (*Bignonia Indica*) expressed by the process of roasting, taken alone enhances appetite and mixed with honey and Mocharasa (the gum exudate of *Bombax Malabaricum*), cures all varieties of diarrhoeas.

TITTIRA-PUTAPAKAM

Take of a Tittiri bird (*graneoline partridge* preferably of the white variety) and remove from the interior of its body intestines, liver, spleen etc. (i.e. thoracic and pelvic organs also). Then fill up the interior of its body with the paste prepared out of the *Nyagrodhadi group of drugs and roast (the body of the bird in the usual manner). The juice expressed of this paste taken with honey conquers diarrhoeas of all origins.

DADIMI PUTAPAKAM

The juice expressed from a roasted well-ripe Dadima (Punica granatum, pomogranate) fruit, administered in combination with honey destroys all kinds of diarrhoeas.

BIJAPURADI PUTAPAKA

The juice got by roasting either the tender leaves or roots of Bijapura (*citrus medica*) or those of Amra (*mangifera indica*) or those of Jambu (*Eugenia Jambolana*) added with honey (and taken), relieves Vomiting born of the vitiation of all the humours.

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*The following drugs combinedly form the Nyagrodhadi group :— Nyagrodha, Andumbura, Aswatha, Plaksha, Madhuka, Kapitana, Kakubha, Amra, Koshamra, Chorakapatra, the two sorts of Jambu, Piyala, Madhuka, Rohini, Vanjula, Kadamba, Badari, Tinduki, Salaki, the two sorts of Lodhra, Bhallataka, Palasa and Nandi Vriksha. For medicinal purposes, in the place of this group, the Panchavalkala group is generally substituted and as such the barks of Panchavalkala may be used.

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VASAPUTAPAKAM

The juice caused from the paste of the leaves of Vrisha (*Adhathoda vasika*) by the process of roasting, taken mixed with honey when cold, overcomes bloodbile, cough, fever and emaciation.

KANTAKARI-PUTAPAKA

The juice obtained by roasting Kshudra (*solanum xanthocarpum*) in all its fine parts (the roots, the bark, the leaves, the flowers and the fruits), administered added with the powder of *Cippali (*Piper longum*), suppresses cough, difficulty in breathing and checks the aggravation of phlegm.

VIBHITAKI PUTAPAKA

Take a fruit of Vibhitaki (*Terminalia bellarica*) and smear all round with ghee. Then cover it all over with a layer of wheat flour and heat it on fire (of wood and not cowdung cakes) in the manner of roasting (Pitapaka). Remove it from the fire after having duly heated. Rejecting the seed, the pulp should be kept in the mouth (and the juice swallowed as in the case of lozenge). This juice thus swallowed relieves cough, difficulty in breathing, catarrh in the nose and hoarseness of voice.

SUNTI PUTAPAKA

Adding a little ghee to Sunti (dry ginger) powder (that has been made fine by passing through a cloth), make it into a paste and cover the same all round with the leaves of Eranda (*Ricinus Communis* ; castor oil plant) and roast it on mild fire. Withdraw it from the fire (after having been properly heated) and make the powder of it (sunti). Adding with an equal quantity of sugar, this powder should be taken in the mornings for the relief of symptoms that arise in consequence of immature diarrhoea.

*Three or five pippalis may be powdered and added.

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SUNTI PUTAPAKA (ANOTHER)

Prepare the Kalka (paste) of dry ginger by kneading with the juice expressed (either directly, or by boiling or by steeping) from the roots of Eranda (castor oil plant) and roast it (in the process of putapaka). The juice expressed from this conquers rheumatism and its consequent effects that are hard to cure.

*SURANA PUTAPAKA

Take of Surana (*Amorphophallus Companulatus*) and preparing a paste out of it roast it. The juice obtained thereby taken in combination with oil (of *sesamum indicum*) and salt (*saindhava*) cures piles.

MRIGASRINGA PUTAPAKA

The powder obtained by burning the horn of Harina (deer) by the process of Saravasamputa (i.e. the horn is cut into small pieces and is put in an earthen vessel upon which another earthen vessel of the same size and shape is placed in an inverted position and the rims of the two vessels are luted together with soft clay and then heated amidst cow dung cake fire which after properly heated is withdrawn from the fire, vessels are separated and the pieces of horn thus burnt are taken out and powdered) mixed with cow's ghee and taken, with certainty, relieves pain in the heart.

Thus ends the first chapter "Swarasadi Kalpana" by name (on the methods of preparing juices) in the madhyamakhanda (central division) in Sarangadhara Samhita compiled by Sreesarangadharacharya, son of Sree Damodara.

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*Adhamalla, the Dipika commentator, holds as above but Kasirama, the Gudhartha Dipika commentator, holds that with the aid of oil and salt the Kalka should be prepared and then roasted.

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Chapter II.

On the preparation of Kashayas (decoctions)

Into sixteen times the quantity of water (i. e. sixteen palams), a pala of pounded drugs should be put in an earthen vessel and boiled down to one eighth the quantity (of water i.e. two palas) on a mild fire. A man of wisdom should drink this decoction (duly filtered after boiling) *when warm.

Sritam, Quatham, Kashayam and Niryuham are expressions of the same. The decoction that has been boiled properly (i.e. in point of smell, colour and taste) should be drunk to the measure of two palas, after the food formerly taken has been transformed into chyle (i.e. after digestion) as has been so ordained by physicians of experience.

To a decoction, sugar should be added to its fourth, eighth and sixteenth part in derangements of Wind, Bile and Phlegm respectively and honey vice versa (i.e. honey should be added one sixteenth part in the derangement of wind, one eighth part in the derangement of Bile, and one fourth part in the derangement of Phlegm. The quantities of sugar and honey remain the same in the derangement of Bile, viz. one eighth part).

Jeerakam (*cumin seeds*), Guggulu (*Balasamadendron Mukul*, alkalies, Salt, Silajit (a bituminous substance believed to exude from rocks during the hot weather), assafoetida, the three acrids, should be added to a decoction to the weight of a *Cana*. Milk,

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*The decoction should be drunk when warm i.e., before cooling down and this does not mean a cold decoction may be warmed again and drunk as it becomes poisonous.

By closing the mouth of the pot with a lid (while the decoction is under the process of boiling and even after, the water vapour instead of escaping out being obstructed by the lid and adhering to it, drops down again into the pot and thereby spoils the decoction. By keal on of this, the lid should be abandoned in the preparation of decoctions.

"तैलं घृतंच पानीयं कषायं व्यञ्जनादिकं मृतभीतं पुन स्तप्तं तत्सर्व विषवद्भवेत्"

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ghee, treacle, oil, urine and other liquid substances and so also pastes (kalkam), medicinal powders etc. should be to the weight of a karsha added to a decoction.

By way of paranthesis, the following additional note may be given regarding decoctions. By virtue of the different qualities they possess, the decoctions are of seven varieties viz. (1) Pachanam, (2) Dipaniyam, (3) Sodhanam, (4) Samanam, (5) Tarpanam, (6) Kledanam and (7) Soshi. For purposes of Pachana and Sodhana, a decoction that has been reduced to one fourth of the original water, is beneficial. As said by Sarangadhara, reduction of one eighth quantity may not be always neccessary.

GUDUCHYADI QUATHA

The decoction caused from the Guduchyadi group comprising Guduchi (*Tinospora Cardifolia*), Dhanyakam (*Coriandrum sativum*), the bark of Arista (*Meria Azadirachta*), Red sandal wood, and Padmaka (otherwise called Padmakashta, a fragrant wood resembling toon) is said to be curer of all fevers, enhances digestive fire and relieves burning sensation over the body, nausca, thirst, vomiting and disgest for food.

*NAGARADI PACHANA

The digestive decoction prepared of Nagara (dry ginger), Devakashtam (Cedrus deodara), Dhanyakam (*Coriandrum sativum*) and the two sorts of Brihati (*Solanum indicum* and *Lanum Xanthocarpum*), should be given unto those fever-stricken persons in the early stage (i.e. at the onset of fever).

KSHUDRADI KASHAYA

Fevers of the eight kinds (viz (1) born of wind, (2) born of bile (3) born of phlegm, (4) born of wind and bile; (5) that

*Pachanas are medicines that cause the digestion of undigested food and humours and which may not increase the appetite.

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born of wind and phlegm, (6) that born of bile and phlegm, (7) that born of all the three faults and (8) that which is accidental i.e. born of wounds etc), are alleviated by drinking the decoction made of kshudra (*Solanum Xanthocarpum*) kirata, tikta (*Ophelia chireyta*), Sunti (dry ginger), Chinna (*Tinospora cordifolia*), and Pushkaram (this not being available *Aplotaxis auriculâta* is substituted).

Guduchyadi Pachana

The digestive decoction (Pachana) turned out of Guduchi (*Tinospora Cordifolia*), Pippalimoolam (the roots of *Piper longum*) and Nagar (dry ginger) should be given on the seventh day (to the patient) of the mainfestation of fever of the wind origin.

Saliparnadi in windy-fever

The decoction produced from saliparni (*Desmodium Gægeticum*), Bala (*Cida Cardifolia*), Draksha (dry grapes), Guduchi *Tinsopora Cordifolia*), and Sariba (*Hemidesmus Indicus*), should be drunk warm for the alleviation of the severe fever born of wind.

Kashmaryadi in windy fever

The fever born of the aggravation of wind is destroyed by drinking the decoction of Kashmari (*Gmelina arboria*), Sariba (*Hemidesmus indicus*), Draksha (*dried grapes*), Trayamana (*Ficus heterophyllum*) and Amrita (*Tinospora Cordifolia*) in Combination with treaclle.

Katphaladi Pachana in Biliary Fevers.

Unto persons afflicted with fever born of the vitiation of bile, the decoction caused by boiling Katphala (*Myrica Sapida*), Indrayava (the seeds of *Holarrhena Antidysenterica*), Patha

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(Stephania hernandifolia), Tikta *(Pierorrhiza Kurroa)*, and Kusta (the tubers of *Cyperus Rotundus)* should be given from the tenth day of the apperance of the fever, when associated with severe symptoms (as burning sensation of the body etc.).

PARPETADI QUATHA IN BILIARY FEVERS.

The decoction resulting by boiling Parpata *(Oldenlandia herbacea)*, Vasaka *(Adhatoda Vasika)*, Tikta *(Pierorrhiza Kurroa)*, Kairata *(Ophelia Chireyta)*, Dhanvayasaka *(Alhagia Maurorum)* and Priyangu *(Aglaia Roxburghiana)* conquers fever born of the derangement of Bile associated with thirst, taken in combination with Sugar.

DRAKSHADI IN BILIARY FEVERS.

The decoction prepared from Drakshaw *(dried grapes)*, Haritaki *(Terminalia Chebula)*, Musta (the tubers of *Cyperus rotundus)*, Katuki *(Picrorrhiza Kurroa)*, Kritamalaka (*Cassia fistula)*, and Parpataka *(Oldenlandia herbacea)* is an alleviator of fever born of the vitiation of Bile and is said to be a reliever of thirst, loss of consciousness, burning sensation over the body and haemorrhage *(Rakta pitta)* which are the complication of biliary fevers and acts also as Syamana and Bhedana.

BIJAPURADI PACHANA IN PHLEGM-BORN FEVERS.

The digestive astringent (Pachana) made from the roots of Bijapura *(Citrus medica)*, Pathya (fruits of *Terminalia Chebula)*, Nagara *(dry ginger)* and Grandhikam (the roots of *Piper longum)* should be administered in combination with ksharam (the alkaline ashes of the stalks of barley) in fevers born of phlegm from the twelvth day.

BHUNIMBADI QUATHA IN DITTO.

The decoction reduced from Bhunimba *(Ophelia Chireyta)*, Nimba (the bark of *Melia Azadirachta)*, Pippali *(Piper longum)*, Sati *(Curcuma Zerambet)*, Sunti *(dry ginger)*. Satavari (the bulbou roots of *Asparagous racemosus)*, Guduchi *(Tinopora Cordifolia,)* and Bhrihati *(Solanum indicum)* conquers the phlegm born fever.

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Patoladi in Ditto.

The decoction obtained from Patola (the leaves of *trichosanthes dioica*), the three myrobalans, tikta (*Picrorrhiza Kurroa*), Sati (*Curcuma Zerambet*), Vasaka (the leaves of *Adhathoda Vasika*), and Amrita (*Tinospora Cordifolia*), added with honey and drunk conquers fever characterised by the vitiation of phlegm.

Panchabhadra Quatha.

The decoction made from Parpati (*Oldenlandia herbacea*), Abda (the tubers of *cyperus rotundus*), Amrita (*tinospora cordifolia*), Visva (*dry ginger*) and, Kirata (*Ophalia Chireyta*), is an alleviative of fever born of the simultaneous derangement of double humours, viz. wind and bile. This decoction is known by the name of Panchabhadra Quatha.

* Laghu Kshudradi.

The decoction caused from Kshudra (*Solanum Xamthocarpum*), Sunti (*dry ginger*), Guduchi (*Tinospora cordifolia*) and Poushkara (this root not being available, the root of *Aplotaxis auriculata* is substituted) is an alleviator of fever born of phlegm and of wind accompanied with complications like cough (bronchitis), asthma and hard breathing, disgust for food and pain in the flanks and even cures fever born of the three humours due to this simultaneous derangement.

Aragwadadhi Quatha.

The fever born of the vitiation of wind and phlegm is immediately subdued by taking the decoction made of * Aragwadha

*Added to the above Bhunimba (*Ophalia Chireyta*) it forms what is called the Panchatiktas or the five bitters and the decoction also goes by the name of Panchatikta Quatha or the decoction of the five bitters. 1 2, 3 the definitions of these terms are given in Purvakhandam. For internal administration the pulp of the fruit of Aragwadha should be used. For external uses the leaves should be taken.

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and (half of the fruits of the *Cassia fistula*), Kana moola (the roots of *piper longum*), Musta (the tubers of *cyperus rotundus*), Tikta (*Picrorrhiza Kurroa*), and Abhaya (the fruits of *Terminalia Chebula*), which also relieves colic and acts as [1]Bhedana, [2]Dipana and [3]Pachana.

AMRITASHTAKA KASHAYAM.

The decoction prepared of the following eight beginning with Amrita (*Tinospora Cardifolia*), Arista (the bark of *Malia Azadirachta*), Katuka (*Picrorrhiza Kurroa*), Musta (the tubers of *cyperus rotundas*), Indrayava (Seeds of *Holarrhena antidysenterica*), Nagaram (*dry ginger*), Patolam (*Trichosanthes dioica*) and Chandanam (*Red sandalwood*), added with the powder of pippali (*Piper longum*) destroys the fever born of the vitiation of Bile and phlegm and relieves vomitings, disgust for food, nausea, burning sensation over body, and thirst (the complications). This decoction should be known as Amritashtaka Kashayam,

PATOLADI GANA QUATHA.

The docoction made from the group consisting of Patola (the leaves of *trichosanthes dioica*), Chandanam (*Red sandalwood*), Murva (*Sanhevieria Zeylanica*), Tikta (*Picrorrhiza Kurroa*), Patal (*Stephania hernandifolia*), and Amrita (*Tinospora cardifolia*) is a curer of fever born of the derangement of Bile and phlegm and suppresses vomitings, burning sensation all over the body, itching sensation and the ill effects of poisonous substances in the body.

KANTAKARI KASHAYAM.

The decoction of the two sorts of Kantakari (*Solananum indicum* and *Solanum Xauthocarpum*) Sunti (*dry ginger*), Dhanyakam (*Coriandrum sativum*), Sura daru (the bark of *cedrus deodarus*), acts as digestive and destroys all kinds of fever.

(*To be continued.*

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HINDU MEDICAL SCIENCE

INDIA'S CONTRIBUTION TO WORLD'S KNOWLEDGE

BY

KAVIRAJ MAKHANLAL BRAHMACHARY

B.S.C., AYURVED-SASTRI,

(*Bengal.*)

The following matters were most hurriedly prepared in response to urgent enquiries from an eminent Principal of a Medical College in Chicago—Dr. Hermanne Hille, Ph. D. In them a very humble endeavour was made to present, in brief, the basic principles of the Hindu Medical system and to understand them in the light of modern science. It may be of interest to readers to know that Dr. Hille was much impressed with the system and went so far as to remark as follows :—

"I regard the Hindu system of Medicine, from what little I know of it, as vastly superior to so-called western science of Medicine. In my estimation, the latter is no science at all, because it does not even know the fundamentals (i.e., the theory of Vayu, Pitta and Ka fa.)"

Much as I wished to deal with the subject more fully, I could not, I regret, do so : lack of funds and residence in a remote corner of a Bengal village with no facilities of a first-class library even in the neighbourhood immensely added to my difficulties.

I shall preface this paper with a few appreciative opinions of occidental scholars—both ancient and modern. From these it will be evident in what high regard Ayurveda has been held in the western world across the centuries.

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Opinions Of European Scholars

1. Hippocrates, the most celebrated physician of ancient Greece, flourished in B.C. 443. He acquired his knowledge of medicine from India.

2. Teachings of Pythagoras (B.C.430), the founder of healing arts among the Greeks, is essentially Indian. He studied Ayurveda in the University of Takshasila (तक्षशीला). (Mr. Peacock)

3. Mr. Colebrooks in his 'Transactions of Royal Asiatic Society' (Vol. 1) says, "The Hindus were teachers, not learners". All the important sciences have taken their birth in India.

4. Prof. Weber in his "History of Indian Literature" states that "there is no ground whatever to suppose that Susruta borrowed his System of Medicine from the Greeks ; on the contrary there is much to tell against such an idea". "The Indian books on Medicine have not any technical terms which point to a foreign origin".

5. Prof. Diaz of Koningsburg University strongly says, "There are two principles of Indian Medicines in the Greek system".

Even those who talk eloqnently of the antiquity of Greece withhold from her the credit of originality in regard to her Medical Science ; and the Greeks were indebted to Egypt for their knowledge of Medicine, but this Egypt was colonised by the Indians".

6. According to the Mahabharata (2500 B.C.) four sons of Yayati (ययाति) who were cursed by their father, migrated to the west and became ancestors of some of the Mlechha (म्लेच्छ) tribes and the name Misra (mixed) probably owes its origin to this circumstance.

7. Sir William Jones in his "Report of the Royal AsiaticSociety' says "That Egypt must have been in remote ages colonised by the Indian Aryans".

8. Major Wilford considers "the Misrasthan (मिश्रस्थान) of Purana to be no other than Misra—the ancient name of Egypt. There is, on the other hand, no record of the Egyptians having ever migrated into India".

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9. Louis Jacolloit affirms that "If Egypt gave civilisation to Greece, and the latter bequeathed it to Rome, Egypt herself received her laws and sciences from India. There is nothing in the Egyptian Medicine which is not in the Indian system and there is much in the elaborate Indian system that is wanting in the medical science of Egypt".

10. Khalif Harun-al-Rasid of Bagdad, a celebrated patron of learning, took Kanka, Harit, Bramhagupta and Dandi, the renowned physicians of India, to his capital and during his reign the great works of Charaka Samhita was translated. The name of this translation was "Al-Sarak".

11. Khalif Alman Sur, the son of Harun-al, translated the great works of Susruta into Arabic. The Arabic version of Susruta was known by the name of "Kelale-Sousruta-al-Hindi".

12. Sir Monier Williams says, "We are in our Eastern Empire not brought into contact with a savage tribe who melt away before the superior force and intelligence of Europeans. Rather we are placed in the midst of the great and ancient people who attained a high degree of civilisation when our forefathers were barbarians and had a polished language, a cultivated literature and abstruse system of philosophy centuries before the English existed even in name."

ANTIQUITY OF SURGERY

(In Vedice Period)

The Indian Rhisis divided the eternity into cycles of four Yugas, viz., Satya, Treta, Dwapara and Kali.

Length of Satya Yuga is 17,28,000 Years.
" " Treta " " 12,96,000 "
" " Dwapara,. " 8,64,000 "
" " Kali " " 4,32,000 "
Only 5,038 years of Kali Yuga have passed.

We find several celebrated operations in Satya Yuga. Even at that old age, great surgeons flourished in India.

RIGVEDA AND SURGERY

(Rig Veda flourished in Satya Yuga which according to Western philosophers is dated 10,000 B. C.)

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1. God Indra cut off the head of a Rhisi named "Dadhichi"—which was re-joined by the surgeons Aswini Kumaras. (Rig Veda 1; 117-13)

2. Rudra cut off Yagna, the son of Ruchi, in a ritual ceremony. Aswini Kumaras re-joined it. (Rig Veda 1, 116/15)

3. Daksha rebuked his daughter Sati, wife of the great god Siva and she died of sorrow. At this Siva became angry and put Daksha to death and the twin gods Aswini Kumar as instead of man's head re-joined it with a goat's head.

From all these descriptions we find that Surgery was well-cultured in India even in that remote age.

4. *Amputations and replacements of artificial legs :* In case of broken legs surgeons used to substitute iron legs (अयस्मिन् जङ्घाम्) Rig Veda : i, 116, 15)

5. *Eye Surgery :* In case of diseased eye "The surgeons could furnish artificial eyes in place of those plucked out. Aswinis had given new eyes to Bhagdeva. (Rig Veda 1,116, 16)

6. *Dental Surgery :* In case of diseased teeth surgeons would pluck out the diseased ones and substitute artificial ones. Aswinis are reputed to have given new teeth to Poosha.

7. *Treatment of T. B. in Vedic period :* Aswinis have cured Chandrama (चन्द्रमा) of consumption.

TRETA YUGA

Surgery : (Time of Susruta—4000 B. C.)—Susruta was the greatest surgeon of the aniquity. He wrote a great treatise known as 'Susruta-Samhita'.

"Theories and application of medicines are more elaborately dealt with in 'Charaka', whereas Susruta Samhita treats more of Anatomy, Physiology and Surgery." (Dr. P. C. Roy, of Science College, Calcutta University)

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The great war of Kurukshetra took place at about 2500 B. C. The then history of India was written in a great book known as "The Mahabharata". In it we find the name of Susruta.

H. H. Sir Bhagabat Singhjee, M. D., L. L. D., K. C. I. E., says in his "Short History of Indian Medicine" that Susruta was the son of Bishwamitra who was a contemporary of Rama, king of Oudh (4000 B. C.).

8. During the reign of King Bikrama (B. C. 57) Indian Medicine was in the hey-day of its glory. The ruler was a great patron of learning and his Court was made brilliant by the nine learned men known as "nine gems" (नवरत्न)—a physician and surgeon named Dhanwantari being one of them.

9. A wonderful operation of comparatively recent time. Brain Surgery:—Pandit Ballal in his "Bhoja Prabandha" describes a wonderful operation in the head of King Bhoja of Dhar in 977 A. D.

"The king was suffering from the extreme pain of the head. He tried all medicinal means but to no purpose and his condition became critical when two brother-physicians happened to arrive in Dhar. They after carefully considering the case, came to the conclusion that surgical operation was required, and accordingly administered a drug called 'Sanmohini' (सम्मोहिनी) to render him insensible. When the patient was completely under the influence of the drug they trephined his skull, removed from the brain the real cause of complaint, closed the the opening, stiched the wound and applied a healing balm. Then they administered a restorative medicine called 'Sanjibani' (सञ्जीवनी) to the patient." (Bhojo-Prabandha)

This incident shows that the Brain Surgery which is considered to be one of the greatest achievements of the modern science was not unkown to the Indians.

(*To be continued*).

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CORRESPONDENCE.

——:o:——

The following replies have been received from the different Congress Ministries to the appeal that was represented on behalf of Ayurved by the Nikhil Bharatiya Vaidya Pratinidhi Mandal :—

Fort Saint George,
21st Sept., 1937.

The Hon'ble
Dr. T. S. S. Rajan,
Government of Madras.

Dear Sir,

The Prime Minister has forwarded to me your letter to him dated the 15th instant. You and your Association may rest assured that the present Government of Madras will try to do their best to help the science of Ayurveda.

Yours truly,
Sd. T. S. S. Rajan.

———

Government of Bombay *Poona, 20th September, 1937.*

Dear Sir,

I am in receipt of your letter dated the 15th instant. My Government has decided to encourage and improve Ayurved and a declaration of policy to that effect has already been made in the Legislative Assembly.

Yours faithfully,
Sd. B. G. Kher.

———

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The Local Secretary,
Ninth All-India Oriental Conference 1937,
Trivandrum (Travancore)

Sir,

The A. P. Announcement in "The Hindu" of August 28th, of Captain G. Srinivasa Murthi of Madras as Sectional President of Ayurveda and Technical Sciences of the Oriental Conference comes as a surprise on the promoters of and participators in the section throughout India.

No consultation has been held on the election, and even before constituting the Section of Ayurveda after great controversy carried on for months by Ayurvedic Scholars, the mysterious nomination has come as the cart before the horse.

Highly unconstitutional has been the election of a person a Chairman of a Section of which he knows little, by a body who knows less of the lofty purpose behind allotment of a separate Section for Ayurveda. I am afraid we have to withdraw our co-operation from the Section for the creation of which we so assiduously worked. For, much depends on the man who guides the deliberations of the Section, and his popularity amongst all Sections of the Ayurvedic community.

Far from us to cast any reflection on the person nominated, but we feel we cannot co-operate with your arbitrary choice.

Excuse trouble and look elsewhere for co-operation to make the Section a success with your nominee as President, in whose election we had no lot or part.

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Reports of Societies.

—:o:—

Resolutions passed in the Ayurvedic Sabha, Pollachi.

1. This meeting heartily congratulates the formation of Congress Ministry in the Province and requests the Minister for Public Health to give wholesome encouragement to the Ayurvedic system of medicines.

2. This meeting requests the Health Minister to abolish the classification of A and B classes and to merge the two classes into one thus creating cordiality and unity among the Ayurvedic Doctors.

3. This meeting requests the Health Minister to re-organize the present Central Board of Indian Medicines through election.

4. This meeting requests the Health Minister to cancel the G. O. No. 2403, P. H. dated 29-9-1934, and to retain the old scales of pay approved by the Government.

5. This meeting authorises the President of the meeting to communicate the above resolutions to the authorities concerned.

A. V. Nikethanam,
Balagopalapuram,
Pollachi.

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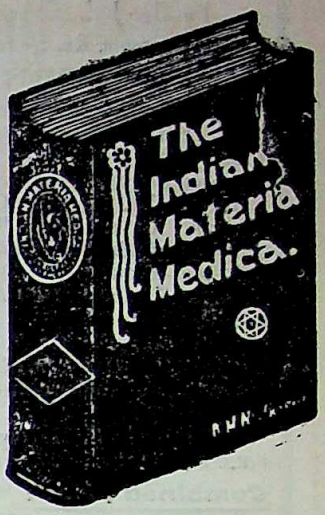

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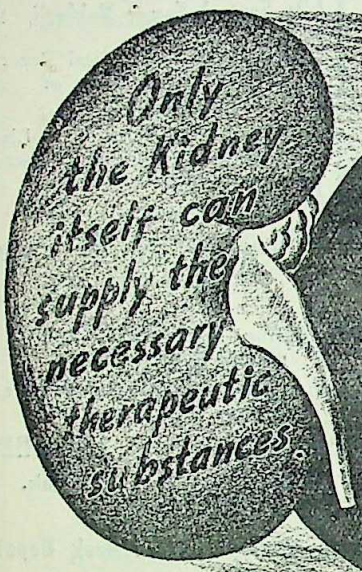

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THE

JOURNAL of AYURVEDA

VOL. XIV.] MARCH, 1938. [No. 9

The Plight of Non-L.I.M. Graduates in Madras.

—:o:—

DR. R. S. A. SARMA, A. V. A. C.,

POLLACHI.

As per G. O. there are two classes, 'A' and 'B'. Class 'A' is preserved for L. I. M's alone. In class 'B' all the graduates of the Madras Ayurvedic College and of the 'Venkataramana Ayurvedic College' are included along with others who have no academic qualification in any of these professional institutions. As per the rules even ordinary laymen and quacks who are able to get a certificate from the Tahsildar that they are practising for 10 or 20 years can claim admission in class 'B'. It is a fact well known to all how by bringing local pressure or influence, Tahsildars and Municipal Commissioners can be persuaded to give such a certificate even for persons who may not have got

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any claim to be called medical men at all. The injustice of clubbing the trained graduates of the Ayurvedic Colleges with the quacks can be easily understood. It behoves the Congress Government to do justice to these graduates.

The Central Board of Indian Medicine is, I submit, doing the greatest possible injustice in the matter. If the Board desires to give special treatment to L. I. M's, let them do it. Why not do bare justice to the non-L. I. M. diplomates, such as Ayurvedic Bhushanams and Visaradas? Have they not studied for four years and more in recognised colleges of long standing under eminent Ayurvedic scholars of all-India fame? Does the Board hold that the training given in the colleges is so poor in quality as to fit their graduates to be clubbed with country quacks and others who may be able to get a certificate from the Tahsildars or Commissioners? Just as the Board wants to perpetuate the superiority of the L. I. M's by creating a special class 'A' for them as against the non-L. I. M's, cannot the same Board show some value to other Ayurvedic colleges' training by making some distinction between the trained graduates and non-diplomates? The L. I. M's first batch came out in 1929 only. At least those Ayurvedic graduates who underwent training before 1929, without any lure of Government patronage or appointment, may be included in class 'A'. This is the proper way in consonance with justice and fair-play.

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The Hon'ble Dr. T. S. S. Rajan, the Minister for Public Health, has, in reply to an interpellation, given the following answer in the Assembly :

> "Those who had four years' training have been registered in class 'A'. Those who are heriditary physicians have been registered in class 'B'."

The class 'B' contains not only heriditary physicians but also four year trained Ayurvedic graduates. Or does the Minister seriously believe that the four years' course of training in the Ayurvedic college is practically useless? The Minister is effecting many improvements in the lot of allopathic practitioners. His strong advocacy of the L. M. P. course, his fight for the Vizag Medical College are instances in point. But strangely enough, he is keeping silent entirely on the questions of the claims of the Ayurvedic college graduates, although so many representations have been made to him by the authorities of the Madras and Venkataramana Ayurvedic colleges and of the various associations of Indian Medical Practitioners.

It is never too late to mend. If the authorities of the colleges take up the matter once again and press it up again on the attention of the Congress Ministry, something can surely be done to save their alumni from this degrading 'B' class rank along with quacks. Will this at least appeal to the ears of the authorities without becoming another *Aranyaruditham* ('a cry in the wilderness)?

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Lastly, I desire to put in a word for the Ayurvedic compounders who are a class of hard-working social servants. If not qualified by the Kilpauk training, the salary is Rs. 12-1B-18 per month. Even a peon is usually paid Rs. 18/- per month. Is it not bare justice that these public workers should be paid decent living wages, especially after they put in a number of years of useful service under the control and guidance of the medical officer in charge ?

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The physician who, between visits, leaves his patient under the protective and stimulating influence of Antiphlogistine, may rest assured that he has provided his patient with the best that the scientific laboratory has to offer for the application of prolonged moist heat.

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ORIGINAL ARTICLES

Ayurvedic Dietology.

By

Ayurvedacharya Prof. D. Rangacharyulu,

N.D., D.M C., Ph.N.D. (Amer).

(Guntur)

It is really surprising to learn that the so-called Modern Researchers on Dietology have been committing a Himalayan blunder for neglecting the treasure of knowledge found in the Ancient Science of Ayurveda. Their conclusions would have been more sound and practicable, had they taken pains to consider the fundamentals on Dietetics in Ayurveda for prevention of Diseases and restoration of health of the suffering humanity. Inspite of the several developments of the several systems of Dietology, such as Mono-Diet, Caloric-Diet, Dry-Diet, Rational-Diet, Tissue-building Diet, Vegetarianism, Non-Toxin forming Diet, protoplasmic diet, Mucusless diet, Salisbury's diet, Non-stimulating diet, Milk diet, Nut and Fruit diet, Vitamin diet, Raw and germinating diet etc., there are many important points, untouched until now by the occidental Researchers in the Dietology of Oriental Chemistry of Ayurveda. Though it is impossible to deal with the subject exhaustively in a very short time allowed, I shall trace the most important and vital points on Dietetics of Ayurveda.

All foodstuffs (Dravyas) are composed of the five elements. In all the foodstuffs, only one element predominates, the

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remaining constituting the whole. The element of the Earth, in a foodstuff, can be determined by the weight, stability, peculiar odour, not easily digestible capacity and nutritous characteristics; that of water can be known through its acidity, coolness, transparancy, and glittering conditions ; that of fire from burning, heating, shining and digestible qualities, that of Air from heating, spreading, effect producing ; moving and reactionary nature and that of Ether from its sound producing, prominent, yet insignificant and light quality.

It is evident that the six tastes are present in all foodstuffs. As in the case of elements, the particular taste precedes others in each article of foodstuffs ; the tastes or Rasas contain all the five elements. Of all the five elements, any two prominent elements are responsible for the production of a certain taste. It can be instanced that Earth and Water make up sweet taste, or Madhura Rasa. Similarly the other Rasas are composed.

Each one of the tastes again has different qualities just as Sweet taste has the power of producing enjoyment, vitality blossoming countenance, seminal strength etc., and if it is taken in excess, it causes obesity, indigestion etc. Sour taste has the capacity of producing stimulation of Salivary glands, digestibility secretion of phlegm, and Sinvoidial fluid etc. ; in excess, Anemia, debility, dropsy, skin-diseases etc. are caused. Saltish taste is responsible for producing salivary secretion, burning sensation of the cheeks, appetite, bowel movement etc., and in excess it causes grey hairs, baldness, thirst, dropsy, etc. Bitter taste, though causes distaste of the tongue, can bring a cure in fevers, epilepsy, skin diseases, obesity etc., and in excess, it produces paralysis, consumption, debility etc. Pungent taste, stimulating sweat and salivary glands and tear duct, removes constipation, ulcers, dropsy, diseases of skin, throat and lungs etc. ; in excess it produces nervousness, thirst, impotency, epilepsy etc. Astringent taste, producing contraction of the mucus membrane, cures ulcers and pulmonary disorders, billiousness and impurity of blood, and in excess, it causes heart diseases, seminal loss, constipation etc.

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GROUPING OF TASTES.

All these six tastes can be grouped as following :—

Sweet can be mixed with all other tastes. Sour, with all others, except sweet ; saltish with all, but sweet and sour ; Bitter with all others, but sweet, sour and saltish ; Pungent with only bitter and astringent ; Astringent with pungent and bitter.

All the aforesaid articles of diet are classified as stimulating (Ushnaveerya) and cooling (Seethaveerya). Stimulating articles are those that produce thirst, tiresomeness, irritation, and digestion ; and cooling are those that produce strength, contentment, and seminal retention. Some of these foodstuffs undergo chemical changes in the process of digestion called Vipaka. Every article of foodstuffs has its peculiar quality or power called "Prabhava".

Therefore in prescription of diet, one should consider the composition of the elements, tastes and their rational combinations and the qualities of Veerya, Vipaka, and Prabhava as well.

Foodstuffs taken in limited quantities according to the individual predilections and suitability of one's constitution is a correct diet

VARIOUS KINDS OF INCORRECT COMBINATION OF FOODSTUFFS.

Irrational or incorrect diet is the following :—

1. Unsuitability to one's own country. (Desaviruddha).
2. Uncapability to seasons. (Kalaviruddha).
3. Unproportionate combination. (Mattraviruddha).
4. What is not suited to one's own constitution and previous tastes (Swathya Viruddha).
5. Toxin forming combination. (Samskara Viruddha),
6. Combination of unlike Veerya articles. (Veerya Viruddha).
7. Taking very light articles of foodstuffs when one's own digestive capacity demands very strong food (Kostaviruddha).

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8. Taking dosha-irritating foodstuffs when that particular dosha has already been irritated by his ways of living. (Avastha Viruddha).
9. Taking food when there is no proper appetite (Kramaviruddha).
10. Taking two contrary foodstuffs (Paralaviruddha).
11. Following a course of action which is quite contrary to the food immediately after the meal. (Upacharaviruddha).
12. Preparation of food with poisonous fire-wood etc. and taking burnt foodstuffs. (Pakaviruddha).
13. Irrational and incorrect combinations of foodstuffs in a single meal (Samyoga Viruddha).
14. Taking what is not liked, (Ruchiviruddha).
15. Taking another meal immediately after a heavy meal. (Vidhiviruddha).

IMPORTANT SUGGESTIONS RECOMMENDED.

Milk diet is recommended for those who have fasted are over tired, or indulged in sexual intercourse, and exhausted the vocal chords.Exclusive buttermilk diet is recommended in cases of kidney disorders and Diarrhea, and Honey to the obesed. Foodstuffs taken in excessive quantities, containing hairs etc., not properly cooked, either very cold or hot, are always indigestible. Mental conditions and emotions play a great part in indigestion. Food should be taken when only real appetite is felt. He who does not bathe is not fit for taking meal. One who takes meal without satisfying the Angels, guests, children, masters and his tamed animals, cannot assimilate his food properly, Half the portion of the stomach should be filled with food, one-fourth with water and the remaining one fourth should be left vacant. Limited quantities of water should be drunk by those who suffer from Diarrhea, indigestion, enlargement of liver and spleen, acites ulcers, Leprosy, Dropsy etc. One should not indulge in too much conversation, sleep, basking in the sun, jumping, riding and walking immediately after meal.

It will be out of place, if I leave the various principles involved in modern system of dietetics and their combinations untouched.

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Coming to the vital issue proper, I will draw your attention to the following few points :—

1. That a certain amount of callories is needed according to the weight and height of a personage.
2. That the diet should be well balanced with starches, sugar, fat, proteids, Mineral Matter and vitamins.
3. That it should be Ploto-plasmic
   That it should not be over-stimulating,
   That it must not be mucus forming,
4. That it must be with proper combinations.

This heading may be subdivided as following :—

(a). No two starches should be mixed in a single meal.
(b). Fo fruits should be taken along with a starch meal.
(c) No starches and proteids should be mixed up.
(d). No two or more complete foods should be taken in the same meal
(e). No acid and sweet articles of food should be combined.
(f) Non-starchy vegetables may be mixed up with any Article of food.
(g) Toasted food can be used with any article of food.
(h) Organic salts are always superior to inorganic salts.

7. Some animal magnesium is indispensable in the shape of dairy products for promotion of life.

Let us now see if we are not following the aforesaid principles in prescription of diet to the patients and in our common practice.

We too give prominence to dairy products. We too restrict combination of acids and starches, starches and starches, and sweets and acids If at all one uses proteids and starches, we advise to toast them before using.

Some are under the notion that the combination of tamarind preparations and acid pickle along with a starch meal is injurious But we never recommend fresh tamarind preparations. When the tamarind is preserved for a long time and pickles made up of acid fruits like oranges and lemons etc. for six months, there will be a beneficial alkaline chemical change. Again some argue

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that such foods are devoid of vitamins, though it is not really so, because the antiscorbutic vitamin C contained in tamarind and in the peels of these acid fruits cannot be destroyed. The peels of these articles in their original shape are poisonous, but when preserved in salt, they can be neutralised as very useful articles of food. It is also the same case with the Sorrel which is very rich with iron and it cannot be taken in its fresh and acid state. We also usually take raw non-starchy vegetable salads for promotion of health, since time immemorial, though they are recently advocated. Our cooking is most scientific and appreciable for the ingenious combination of articles which have medicinal value. Experts on Modern diet have failed to prevent fermentation, worm-production and alcoholic reaction, when sweets are taken in excessive quantities, while we long ago have been avoiding the injurious sequences by a rational combination of saffron, Pachakapur, pepper, cardamum etc. with them. Paya, yavagu, velapu etc. recommended for invalids are superior to the modern foodstuffs. Yushas suggested for Brimhmana are more valuable than Dr. Salisbury's soups, and diet commonly followed during the confinement stage of women is quite similar to the Dry diet of Scroth.

In our country centenarians are found even among very poor classes of people. Unlike rich and the Westerners, they do not use rich articles of food like fruit and vegetables, but their existence is solely attributed to their taking butter-milk, and plotoplasmic and leafy vegetables obtained in the villages.

I hope that to the best of my ability, I have traced the important fundamentals on both the systems of diet for the use of our Doctors and the public as well and showed how the so called advanced theories of the Dietologists have already been in practice in the system of Ayurveda.

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Quinine and Mr. Gandhi.

Mr. Jawaharlal Nehru & Ayurveda.

By

Dr. D. Lloyd. W. Abeyaratne. M.D., (Ayurveda).

(Balangada, Ceylon.)

Much has been written about Mr. Gandhi's letter to Vaidya Raj Dr. Gopinath Gupta and also about Mr. Jawaharlal Nehru and Ayurveda.

May I also be permitted to air my humble views.

Mahatma Gandhi advocates Swaraj.

Thousands went to jail at his call. The consequences the whole world and those who suffered know.

I believe that Mr. Gandhi's G. G. G. G. Grand parents, long before any western nation set foot on Indian soil, lived at the so-called "Mercy" of Ayurvedic Quinine and other remedies. and for those G. G. G. grand parents to have produced such an illustrious G. G. G. grand son, such as our present Mr. Gandhi, speaks for itself for Ayurvedic Quinine and other modes of treatment.

Malaria was not unknown to Charaka, but not so common as it is to-day for the simple reason that allopathic (?) Quinine has taken the place of a better Ayurvedic Quinine due to the misguided support of leaders like Gandhi and Jawaharlal.

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If Mr. Gandhi's G. G. G. grand parents were Westerners, then of course we can see eye to eye with him, when he tries to hurl the Standard of Ayurveda to the four winds, but we know pretty well that he is a true son of the soil and has heard the call of Mother India to rid her of slavery.

This utterance of his "Now tell me an Ayurvedic drug, if any, which will be as good as Quinine in Malaria"—is only seeking to find the truth, but when he goes further and asks "what Medicine is decidedly better than English Medicine"? Medically (Ayurvedic of course) I believe that Mr. Gandhi is in his second childhood and not fit to lead poor India once more into dungeous, Andaman isles, and other places of sorrow and separation as all the visions he may conjure up in the minds of the masses, may be a fleeting phantasia of a feeble dying man.

If this is the case, the Western System of Experimental Medicine of which Messrs Gandhi and Nehru boasts so much has no hopes for them, but Ayurveda can surely do something for them if, they just follow Pandit Malaviya's example and try a course of Kayakalp, or Hindu Rejuvenation treatment.

It might interest Messrs Gandhi and Nehru, these two much advertised champions of Swaraj in India, to know that Pandit Malaviya after only 12 days Kayakalp has lost his wrinkles, thrown his spectacles, and though 77 years old, is likely to have a new set of teeth.

Let Gandhi and Nehru be Kayakalped as soon as possible for the welfare of Mother India.

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If they refuse to take this Ayurvedic treatment, let the Indian Nation appeal to them to stop this Swaraj stunt.

When leaders prefer foreign religions for the salvation of souls, foreign Medicine for alleviation of diseases, foreign ladies to produce their future generations, surely only Fools will harken to their "Call".

If the western systems of Medicine are better than the Ayurvedic systems of Medicine for Indians and Ceylonese, then the British Government should be the best for us, for I know of no other Government in the whole world which holds the scales of justice and fairplay equally and strongly.

Let our two leaders note this well before they are Kayakalped, for after the treatment they will lose all of it.

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Karnataka Ayurvedic Post-Graduate Clinical Class.

REPLYING to the toast, Vydyaratna Dr. Pandrangi Subbarao, Principal of the Andhra Ayurveda Visva Vidyalaya College, said that he was quite thankful for the honour done to him and the willing co operation rendered by the organisers, staff and students of the Karnataka Ayurvedic Post-Graduate clinical class so successfully worked. The terms of six weeks had now drawn to a close and we should be parting on the 30th instant.

In order that the class should continue by successive annual sessions, with your kind permission I would place before you a detailed scheme which would be quite easy to follow if only you resolve to carry it out.

Ayurveda was instituted on absolutely self sufficient lines and maintained so all these years. It must be made to live for itself and by itself. If the system of Ayurveda got into neglect, dis use and scorn, it was mostly due to the practitioners, small and great, not realizing the principle of self-suffieiency. The Andhra Ayurveda Visva Vidyalaya realized this at the very outset and set to work out the Daksha-Dhanvantari sidhi.

The work of revival of Ayurveda and other indigenous systems could be divided under three heads. 1. Academic reconstruction. 2. Social and Financial reconstruction and 3. Political reconstruction and I should briefly deal with each of them

Academic Reconstruction of Ayurveda.

Our attention was long arrested by the minority report of the

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Ceylon Committee which forcibly brought certain shortcomings and defects in the existing systems of Indigenous Medicine and demanded their immediate rectification before state support was asked for. The committee asked for objective demonstration of the pulse and other theories of diagnosis and likewise the scientific evaluation and evolution of the mystic cures of Bhoota Vidya. They also laid stress on the absence of Bacteriological and laboratory methods and desired that the chemical and therapeutic value of Makaradhwaja and other preparations and similarly the physiological actions of certain drugs like the Soma be objectively demonstrated.

This was taken up by the leaders of Ayurvedic thought at the wrong end and attempts began to be made to borrow material to make up all the seeming shortcomings from Allopathy. For instance, Dr. Gananath denounced Nadi Vijnana as un Ayurvedic and brought out his pratyaksha sareera and Siddhanta Nidana text-books on Anatomy and Pathology. He also advised the use of western bacteriology. Despite the fact that these leaders had the advantage of huge laboratories, libraries and literary and technical assistance, it becomes a matter for extreme regret that no attempt was made to standardize the preparation of "Makaradhwaja" or to bring out the chemical formula of "Bubhukshita parada". Leaving them and their inspirators, I call your attention to the advice of Sir C. P. Ramaswami Iyer, the South Indian Slogan, reeently given to the Seientific Terms Conference, "Ill-digested and ill-assimilated borrowings from other systems and cultures should be rejected, but where they could make what was borrowed their own, they should, if need be, borrow". Let us therefore welcome every attempt to make up our shortcomings even by borrowing from allopathy, but we should eschew every thing which was not compatible with

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the Tridosha and could not harmoniously be blended with it. It would likewise be useless to translate Haleburton's Physiology into Sanskrit without explaining the principle of Neuro-respiratory action and the changes in the respiratory phenomenon by the complementary influence of the Ida and Pingala nerve chains. Similarly the futility of the quinine compound of Maha Seethamsarasa of the Madras School pharmacopia, when quinine alone would bring out the required effect and when the chemical and therapeutic action o' Seethamsarasa and again of the quinine compound, Maha Seethamsarasa, were not assayed. One would perhaps be considerably wiser to experiment with "Khusth" and verify its effect on all the types of Malaria as enumerated in the Adharva Veda.

The Andhra Ayurveda Visva Vidyalaya set itself seriously to expound the subtle principles of Ayurveda embodied in the very Vedas and primitive sootras with a view to make up the shortcomings and published their scheme in 1932 in the journal of Ayurveda. We were the first who conceived the idea that immediate recourse should be had to the analysis of the vedas with practical reference to the various branches of modern Science, in order that the medical import was fully brought out and realized the fact that science and its perfect exposition should form the main plank of the campaign for reconstruction of Ayurveda. As a result of laborious research, Text books on Bacteriology, Parasitology, Chemistry, Anatomy, Physiology etc. were brobght into being, extracts from which you find published in the Journal of Ayurveda. Progressively we should be having all the eight branches of Ayurveda recompiled from the primitive scripts with exhaustive explanations in terms of Modern Science and feasible of demonstration with the aid of up to-date equipment and instrumentation.

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Vernacularisation of Sciences.

Unlike the hoary Mahamandali which dies hard upon Sanscrit, the Andhra Ayurveda Visva Vidyalaya early realized that again in the campaign to remove the scientific illiteracy among the rural ayurvedists and to make the spread of ayurveda more extensive, the vernaculars afford excellent media. We therefore undertook to prepare our text books in simple Telugu embodying the Sruti Text wherever it was available and making up the body of the book in Telugu adopting however both the classic ayurvedic and the modern allopathic nomenclature side by side.

The Four Year Scheme.

Encouraged with the ease and success in teaching and class work, the Visva Vidyalaya embarked upon the Four year Experimental itinerating model teaching and clinical training. The rural ayurvedist suffers a double disadvantage by his ignorance of both Sanskrit and English and again by the absence of funds and time to enable a career in a distant matropolitan college. We came up to his help by organizing short clinical courses in convenient centres to collect the neighbouring ayurvedists for a six weeks training each time. Though short it might look at first, we were actually able to cover a large span of the subject and in the course of four such annual sessions, we hope to bring up the country-side ayurvedists to a fairly high level in scientific medicine.

Clinical Classes.

In the clinical classes, we teach not only the requisite physiology and anatomy, but also enough of chemistry and other allied sciences. In the 1st session are tought physiology and anatomy of the five main systems of the body and their interdependence. The Alimentary circulatory system would be followed up into

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the excretory systems of respiration and urination. Ample of surface anatomy would be tought with special reference to Marmasthana meaning the reflex centres and painful and sensitive points indicative of specified pathologic conditions. The Heart and circulation are tought with reference to pulse and Nadana (auscultation) and the students are trained to graphic recording of the pulse waves and auscultatory sounds of the heart. They are trained to mark out the topography of the thoracic viscera and the abdominal viscera by actual percussion, palpation and auscultation and also discern and denominate the various sounds They are trained to follow up the different stages of digestion and examine the passage of the food through the orifices and valves and ascertain their condition by practical methods. Turning to the urinary saystem they are trained to identify the twenty Meha rogas by chemical and laboratory analysis and the application of special tests prescribed for each of the mehas in addition to the diagnosis of fevers by urine examination. You have since experienced and witnessed the benefits of this method of instruction and would adopt all the clinical methods in your practice and serve your clientale decidedly better than before. You have since covered only one span and by returning to this class three or four times more, would cover up the whole length of training needed for scientific equippage.

Simultaneous translation.

Friends, you know that we should not be selfish at all, and especially so in matters of educational expansion. I invoke your tolerance and ask you to wait patiently for your chances. We have on the programme Uria, Tamil, and Urdu vernaculars also and propose to work a class in each of these vernaculars with a view to simultaneous translation of our books for the benefit of our neighbouring indigents. It may not be possible for us to work at more than five or six such centres in the year taking one after

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the other in succession for the same course You will therefore have to wait till the time all the six centres are covered up before you are called up for the second course or second session. You know that I now stand called up for the Urya class which opens on the 5th October at Parlakimidi. From the very nature of things therefore we have to wait with patience lookiug up always with hope.

Elementary Schools

Now that you have acquired sufficient acquaintance with the methods of teaching and the nature of the text books we have prepared, I would ask of every one of you to willingly bear with us and follow the scheme of perpetuation of teaching. We propose to print our books progressively in monthly instalments and supply to the moffusil schools and ask of your individual co operation by starting elementary schools in your places and teach all new entrants. For such practical instruction as may not be possible for you to handle, you may produce them all in the central classes along with you every year. This way then, you would be training yourself as well as your juniors at the same time. I urge upon you to adopt this double utility plan and the local residents will run a corporate school in these premisses under the patronage of the Dharma samaj.

11 Dhanvantari Nidhi

Taking the second item of our work, I remind you of the dictum of self sufficiency. Self sufficiency is rather a comprehensive term and includes self-sustenance, self-reliance, self-dependence and self-contentment all at once. We shall not therefore crave for huge buildings or equipment but make a modest beginning with the revival of the Dhanvantari Nidhi sanctioned by the famous Daksha Prajapathi of yore. There could be no

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two opinions regarding the feasibility or utility of the Daksha-smrithi scheme and you shall adopt all the eight methods of accumen, namely 1. the initial toll of three pies on each new treatment in our practice ; 2 and 3. contribution from manufacture and sale ; 4. collection of the offerings made in the name of cure ; 5. collections of the Vaidya Sambhavana during feasts and ceremonies ; 6. raising donations and subscriptions ; 7. and 8. seeking the Government and people for aid and subsidy.

Let us all take the Dhanvantari pledge now and set at work from this very minute. We shall carry on active preaching and propaganda and induce our co-practitioners also to subscribe to this scheme and take the pledge.

III Legislative Support.

I shall now turn to the last and the most important item of the work before us. This is perhaps the most urgent of all. For any scheme to rapidly succeed, Legislative support is necessary. Up till now we were left altogether unrepresented in the central and provincial governments and in the local bodies as well. It was because most of us had no votes under the old constitution

Under the new constitution not only everyone of us has a vote at least under the literacy test but also the whole of our moffussil clientale have votes for both the houses. We take the matter most seriously and impress upon ourselves and our clientale the value of timely prudence and see that all our votes are exercised to our advantage. We and our clientale do form the bulk of every constituency and if we only learn to look the matter right in its face we shall at once realize the latent strength in the Legislative election of Indigenous Medicine party. We shall carry on a peaceful yet effective propaganda and carry home to our clientale the miserable plight of our present situation and the necessity of right judgment.

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The relation between the physician and his clients is indissoluble and each is incessantly dependent upon the other and when we bring our clientale face to face with this undeniable fact, I am sure that none of them would forsake us, but would with all steadfastness stand by our side at the time of elections and exercise his vote in our favour.

Should, however, as some of our funky brethern doubt, we fail to develop the strength of our party into a separate entity, there would be no question of the fact that no other political party would succeed without our co-operation.

Alongside therefore with the academic reconstruction we should actively work up our civic reconstruction and carry out the scheme of the Madras legislative election in Indigenous Medicine party.

Friends, I thank you once more for the honour you did me and my institution and exhort you to stand erect and work up the noble scheme before you and become noble yourself. I carry with me tender feelings and sweet memories and hope to meet again some time next year in the next session.

Presidential Speech.

The president rose up amidst the applause and paid a rich tribute to the principal and felicitated him with the title of "VEDA VACHASPATHI" and exhorted the students, pandits and other supporters assembled there to immediately give effect to the proposal for the consolidation of the college. He urged upon union among the practitioners and extorted them to take the Dhanvantari pledge and work up the Dhanvantari Nidhi. The Mahamahopadhaya continued saying that teaching is necessary for the revision and upkeep of one's own attainments and asked everyone of the pandits to open a school in his own place and carry on teaching without which the science of Ayurvēda could not be propagated.

He said that the Daksha smriti now recited to them by the principal was the marvel of the primitive national constitution

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and marked the independent character of Ayurveda, its academy and practice. He exhorted every Ayurvedist to stand up to his nobility and rank and realize his responsibilities one way to the profession and the other way to the country around him. This done, he said, Ayurveda will certainly live for itself and the world for ever.

He hoped that the Andhra Ayurveda Visva Vidyalaya will continue its efforts at research and remodelling of Ayurveda to the modern needs and tastes and encouraged every living soul to join hands with them and subscribe his quota, be it literacy, finance, men or support.

Resolutions.

1 Resolved that the title and honour of "Ayurveda Vachaspathi" be conferred on Vaidyaratna Dr. Pandrangi Subba Rao, BSc., F.C.P.S Ayurvedacharya, Adhyaksha, Andhra Ayurveda Visva Vidyalaya. Proposed by the chair and seconded by Pandit Pattabhi Rama Sastry, Ayurvedopadhyaya and carried *nemcon*

2 Resolved that the Karnatak Post-Graduate Ayurvedic College of the Andhra Ayurveda Visva Vidyalaya should be consolidated and permanently worked at Bangalore.

3 Resolved that the Dhanvantari Nidhi should be formed and that every Karnatak physician should be enlisted as a subscriber to it and the proceeds be appropriated for the benefit of the expansion of the college.

4. Resolved that a union of the Andhra Ayurveda Visva Vidyalaya Graduates be formed with Ayurvedopadhyaya Pandit Pattabhi Rama Sastry as the Secretary and Mahamahopadhyaya Pandit Siddhanti Siva Sankara Sastry, Mahavidwan of Mysore Palace as President to administer the College and Dhanvantari Nidhi in the Mysore State.

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5 Resolved that elementary Ayurvedic schools be opened by each of the members of the union in their respective places and the postal courses of the Andhra Ayurveda Visva Vidyalaya instituted.

6. Resolved also that the Telugu Text books of the Andhra Ayurveda Visva Vidyalaya be progressively translated by the members of the union into Kannada language and published from the funds of the Dhanvantari Nidhi

Certificates.

The secretary read out the names of the candidates who underwent the clinical training and passed in the term examination and certificates were granted to them.

With a vote of thanks to the chair and again to the management of the Dharma sangha who accommodated the college on their premises in the Avenue Road in the heart of the City of Bangalore and the Scout authorities who lent their new scout hall for this convocation the function terminated.

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THE TRIDOSH THEORY OF AYURVEDA

By

DR. H. N. CHATTERJEE, M. A.,

Calcutta.

(Continued from a previous issue.)

According to Charaka, *Vayu*, *Pitta* and *Kapha* owe their origin to *Kitta*, which is nothing but the residue left out of the unassimilated *Rasa*, produced out of undigested food materials. But in *Sushruta*, there is no discussion about this *Kitta*, with regard to the origin of the *Vayu*, *Pitta* and *Kapha*. Some modern scholars are of opinion that *Vayu*, *Pitta* and *Kapha* are of two kinds, namely, *Sthula* and *Sukshma*. But in all the ancient Ayurvedic works no mention has been made of such a division. And in our practical experience, we do not think whether there is any utility of the understanding of such a division, either in the treatment of diseases or in the matter of their diagnosis. We have already described the nature of the normal *Doshas* and also of the influence exerted by them in the forming of individual temperaments. *Doshas* themselves are not the producers of diseases in their normal order. They give rise to diseases, if they are vitiated by other factors. Thus we see that *Doshas* and diseases are different things altogether. *Doshas* are the component parts of the human organism, whereas, diseases are the outcome of external factors, which put it (organism) out of order. Whenever a *Dosha* is said to be aggravated it does not mean that the whole of that praticular *Dosha* is vitiated. Physician's duty is to ascertain the exact measure of the vitiated condition of the *Dosha*, before he begins his treatment of the same.

According to the fundamental principles of the *Tridosha* Theory of Ayurveda, no disease can be local and absolutely unconnected with the other parts of the organism. Whenever an organism is said to be affected with a disease, it should at

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once be presumed that it has been due to some defect and disorder of any of the *Doshas* mentioned above. And if the physician wants to eradicate the said disease, he must necessarily concentrate his attention upon the vitiated nature of the *Dosha* that has exercised its influence in producing the disease.

According to the ancient authors of Ayurveda there is a very close and intimate connection between the body and mind, and as such the *Doshas* (*Vayu*, *Pitta* and *Kapha*) exercise the same influence upon the mind as upon the body In our every-day life, we find that there is a very deep and intimate connection between the body and the mind, because, when the body is diseased, mind is also diseased A sound mind can only be found in a sound body.

We have already told that the nature of the *Doshas* in the constitution of parents at the time of giving birth to a child produces similar *Doshas* in the constitution of the child. But the ancient physicians of India have gone a step further. They are of opinion that the actions of previous life are also responsible for the existence of the peculiar kinds of the *Doshas* in the constitution of a man.

From the fore-going remarks it will be seen that by *Vayu* (Air) we do not mean the so-called ordinary "wind" by which it is generally characterised by the people. *Pitta* (Heat) in Ayurveda does not mean the ordinary "bile" but comprehends in its scope quite a different thing altogether. Similarly *Kapha* (Water) in Ayurveda does not mean the ordinary "phlegm." The above idea has been very beautifully expressed by an eminent author that "the word *Vayu* does not imply wind only in Ayurveda, but comprehends all the phenomena which come under the functions of the central and sympathetic nervous system ; *Pitta* does not essentially mean 'bile' but signifies the function of thermogenesis or heat production, and metabolism comprehending in its scope the process of digestion, coloration of blood, formation of various secretions and excretions which are either the means or ends of tissue combustion ; similarly *Kapha* does not signify phlegm, but is used to denote the function of thermo-laxis or heat regulation and secondly formation of the various preservative glands."

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Reports of Societies Etc.

Ninth All-India Oriental Conference

TRIVANDRUM, TRIVANCORE STATE,

20th February, 1938

Under the Patronage of

His Highness SIR BALA RAMA VARMA, G.C.I.E.,

Maharaja of Travancore.

FIRST BULLETIN.

1. In accordance with the decicion of the Executive Committee of the All-India Oriental Conference, the Ninth Session of the Conference will meet at Trivandrum in December 1938 under the Patronage of His Highness the Maharaja of Travancore and His Highness's Government.

2. The objects of the Conference are :—

(a) To bring together Orientalists in order to take stock of various activities of oriental scholars in and outside India ;

(b) To facilitate co-operation in oriental studies and research ;

(c) To afford opportunities to scholars to give expression to their views on their respective subjects, and to point out the difficulties experienced in the pursuit of their special branches of study ;

(d) To promote social and intellectual intercourse among oriental scholars.

(e) To encourage traditional learning

3. The Conference will be divided into the following sections :—(The list is at present tentative) :—

(1) Vedic and Classical Sanskrit, (2) Philology, (3) Arabic and Persian, (4) Anthropology and Mythology, (5) Religion and Philosophy, (6) History and Chronology, (7) Archæology, Epigraphy and Numis-

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matics, (8) Fine Arts, Architecture, Sculpture, Iconography and Music, (9) Hindi, (10) Urdu, (11) Malayalam and other Dravidian Languages.

4. Each section will have a President and a Secretary. The languages recognized for use at the meetings will ordinarily be English, Sanskrit, Persian, Arabic, Hindi, Urdu, Tamil and Malayalam according to the requirements of each section. For the use of any other language, permission should be obtained from the President

5. The programme will include besides reading and discussion of papers, poetical conferences, musical and dramatic performances, lantern lectures, visits to local places of interest and an exhibition.

6. The fee for qualifying for membership is Rs. 10. Members are entitled to a copy of the published proceedings. The fee should be sent to the address of the Local Secretary, by money-order.

7. The Reception Committee now desires by this Bulletin to offer a cordial invitation to all interested in Oriental learning to join the Conference and to give it their whole hearted support. The Committee earnestly appeals to scholars to contribute papers to the Conference on subjects of their special study and interest, as it feels convinced that it is their active co-operation in this manner that will make for the success of the Conference. It is requested that such papers. with short summaries (not exceeding 200 words), be sent so as to reach the Local Secretary not later than the 1st September 1938.

8. All inquiries and correspondence should be addreesed to the Local Secretary, Ninth All-India Oriental Conference, Trivandrum, Travancore.

—:o:—

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CORRESPONDENCE.

BY

Ayurvedabhushana, Bhishagvara
PUNDIT YETUR SRINIVASA CHARYULU, A.M. A.C.,
(Nellore, Madras).

To

Respected Sir,

The reputation and usefulness of the 'Yogaratnakara' as a standard work on Ayurvedic Medicine are well established. The cause of its popularity in this Presidency is mostly due to its introduction as a Text-Book on Indian Medicine in the Ayurvedic College which was first opened in Mysore, by the Government of Mysore, as a result of which the Graduates of the College and their followers adopted it as a standard work on the subject and popularised it.

Having been encouraged by many such friends—medical practitioners and sympathisers of the system, I have undertaken to publish it and completed printing the whole book in Telugu, with an easily understandable commentary including traditionally practical suggestions wherever necessary, having arranged the scattered subject matter under suitable headings with the aid of many treatises in print and manuscripts available from various parts of the country.

From none of the copies so far I have seen can the name of the author of this 'Ratnakara' and his history in brief are traceable. I believe it is my duty, as the editor and publisher of the treatise to make a sincere trial to search for the history of the author of such an eminently useful work as the 'Yogaratnakara' and present it to the public.

Believing that you as an Ayurveda-parangata might have already secured the information I am now seeking for, either in your valuable studies or researches in Ayurveda, I request you most earnestly, to kindly furnish me with the information required as noted below, which will be most thankfully received and incorporated, with acknowledgements, in the preface of the Telugu edition of the 'Yogaratnakara,' to be published very shortly.

NOTE :—The information may kindly be supplied under the following headings :—

1. Name of the author of Yogaratnakara.
2. His time and place of living,
3. His contemporaries.
4. His other works or compilations, if any.
2. Hif life in brief as available or traditionally known to you.
5. References, if any.

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MEDICAL NEWS and NOTE.

HAHNEMANNIAN HOMEOPATHIC ASSOCIATION.

——:o:——

Dear Sir,

I shall feel highly obliged if you publish the following in your esteemed journal :—

"The 4th annual General Meeting of the Hahnemannian Homeopathic Association was held on the 22nd January, 1938 and the following office-bearers were elected :—

Dr. Kali Pada Banerjee	President
Dr. P. K. Bose,	Vice-President
Dr. Devaspati Bhatt, B.H.M.S	Secretary
Dr. H. N. Mukharjee, B.H.M.S.	Jt. Secretary!

Briefly the Association's activities were ;

1. Distributed pamphlets during Plague and Beri-Beri epidemic and attended about 10,000 patients in Benares City and villages around.

2. Only due to the constant attempts, the Benares Municipality has allotted Rs. 1,000/- for Homeopathic purposes first time in the History.

3. The Association has been taking active parts in moving the Ministers of the Provinces for the recognition of the Homeopathic Science by the Provincial Government A Bill in this connection has been sent to the Assembly.

4. The Association has been able to move the Benares Hindu University through its Vice-Chancellor, Pt. Madan Mohan Malaviya; to

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have an out-door Dispensary, Indoor Hospital and a Chair for Homoeopathy started in the University along with the Ayurvedic Hospital and college as soon as the funds allow.

5. The Chief activity of the Association is a Homeopathic Charitable Dispensary in the heart of the city where the maximum number of attendance of patients had been above 150 per day.

6. The Association is now going to open Charitable Dispensaries in the other parts of the City.

The Association is highly grateful to Pandit Madan Mohan Malaviya for helping the Association with money and advice to distribute pamphlets in the general public, and we offer our cordial thanks to him for the kind help.

The Association will also be thankful to you if you pleasc send your magazine free of charge as the Association has also established a Library of Medical Books and Magazines.

Yours faithfully,
D. DHAR.
Hony. Secretary.

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MEDICAL NOTES & NEWS.

"THE CEYLON DAILY NEWS"

MONEY-MAKING AIM FATAL TO AYURVEDA.

CONTRAST WITH WESTERN MEDICINE.

GOVERNMENT ASKED TO TAKE OVER COLLEGE.

The conflicting ideals of the Ayurvedic and Western systems of medicine formed the subject of interesting observations by Dr. R. Saravanamuttu, the Mayor of Colombo, at the celebration of Saraswathi Pooja at the College of Indigenous Medicine.

Dr. S. W. R. D. Bandaranaike, Minister of Local Administration, and Chairman of the Board of Indigenous Medicine, said that the College of Indigenous Medicine was of great national value, and that the State should give full recognition by taking it over and spreading whatever money was necessary to run it properly and efficiently.

Mayor's Address.

Dr. R. Saravanamuttu, who presided, stated in the course of his address that the theory on which Ayurveda rested was a very advanced theory—a theory which had gone very much further than European medicine had gone. (Applause). It was therefore very difficult to combine them into one. The method of approach was from different ends. At present European medicine was touching the Ayurvedic theory in one or two points. But not realising that the approach was from two different and opposite ends, people had begun to talk about mixing the two and of imparting scientific knowledge to the Ayurvedic doctor accorcing to the European system of medicine.

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Those people are doing an enormous harm not only to Ayurvedic medicine but also to European medicine. Said Dr. Saravanamuttu, "The two are unmixable."

Oriental Method.

The oriental method of approaching knowledge was from the centre to the periphery on the basis that the soul in disharmony produced a disharmony in the mind—a disease in the mind—which produced a physical disease.

Originally, as Dr. Kanakarathnam had told them, midicine was practised only by the very highly advanced Rishis, who, by reason of the good life they lived, were consequently aware of the functioning of the soul so that when they came in contact with anybody, they knew at once what the cause of the disharmony in the soul was, and they were able by word or gesture to cure them. They had examples of that even in the West in faith cure, in the miraculous cures at Lourdes. History tells that such cures were effected by saintly people like Lord Buddha and Jesus Christ.

Since Ayurveda was based on that theory, it became unnecessary for Ayurvedic practitioners to know minutely what the anatomy or the physiology of the body was.

European medicine in its most advanced forms—hormontherapy—was the nearest approach to the old theory of Ayurvedic medicine. It was only now that Western medicine was beginning to realise what Ayurveda had taught two or three thousand years ago, so that all the talk of getting Ayurvedic students to learn physiology and anatomy was sheer waste of time.

"Ayurveda," he said, "should be given its own free life to grow and develop".

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Physician's Ideal.

The Ayurvedic practitioner was unlike the European physician, who was a member of a trade union and tried to make the largest amount of money he could from his enterprise. If the Ayurvedic physician had that same object in view he was doomed to failure, as the ideal of Ayurveda was based on the idea of co-operation and harmony, wherein it was incumbent on the physician to feel pain for sufferer, to bring his mind into harmony with the mind of the patient, his soul into harmony with the soul of the patient, and to correct those defects in the soul of the patient from which the disease resulted. That was an ideal which the European people, whose civilization was based on competition and conflict, could not understand.

Need For Research.

Mr. R. Sri Pathmanathan, speaking next, stressed the need for research in Aynrveda. Research, he said, "should be done in their own laboratories, if they wanted to diagnose cases and relieve human suffering."

"There was a number of Western practitioners like Dr. S. C. Paul who," he said, "had discovered the efficacy of Ayurvedic medicines and were making use of them in their treatment of patients".

There need be no fear, he observed, that Ayurveda would ever be abandoned in this country. No British trade union, corporation or association of doctors could ever change it.

He disagreed with the view expressed by Dr. Saravanamuttu that Western Medicine and Ayurveda should be kept entirely apart and that Ayurvedic students need not be taught anatomy and physiology.

He expressed the hope that the Minister of Local Adminstration would be able to induce the homogenous Board of Ministers to give that

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College a block of land for the growing of herbs so that the students may, by research work, be able to find out the real properties of the herbs which they would have to prescribe.

Claim to State Recognition

Mr. S. W. R. D. Bandaranike, speaking on "The future of Ayurveda," said that the first point which occurred to him was that the future of Ayurveda should principally be related to the service which it performed to the community and to the State. Judged in that manner the benefits which the State and the people of this country were likely to derive from that science—he wished to say in the first place that it was an extremely cheap method of treatment. He knew of many places where Ayurvedic dispensaries had been started, and he was smazed at the very large number of people, who were being treated at less than one-tenth of the cost that would be expended on a dispensary where treatment on the Western system of medicine was administered.

The next point was that it was a form of treatment to which the people of this country had become accustomed through centuries. In fact, Western medicine had signally failed in practice to supplant Ayurvedic medicine. It was a form of treatment which suited the people. In certain cases it had proved definitely more effective than Western medicine.

If that was so, it was the obvious duty of the State to protect and foster a science which was the oldest science in the world. So far as tropical diseases were concerned, the Ayurvedic system which had been developing for centuries, could claim to know more than Western medicine.

Admitting then that the only criterion on which the future of that science in Ceylon should be judged, namely, the benefits it conferred on the community,—and admitting that it had a definite value to the

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community, the first necessity was for the State to recognise that benefit, and make the fullest use of it, and give it its fullest recognition.

"Unfortunately that has not been done in the past, or it has been done with great tardiness," continued Mr. Bandaranaike.

Position of College.

At least, till recently Ayurveda in this country was in parious condition. The Ayurvedic College, started in 1929, was carrying on now with a hospital and a dispensary. There again the Government, in its tardy recognition of such an institution, treated it as as beggar or a pensioner. They give it a grant as a pension, and asked them to do what they could with it.

I do not think the position is satisfactory. Mr. Bandaranaike continued, "During the short time that I have been Chairman of the Board of Indigenous Medicine, I have definitely come to the conclusion that it is the duty of the State to give this institution full recognition (Applause). We have represented very strongly to Government that they should take over this institution and spend whatever money is necessary to run it properly and thoroughly rather than give it a grant. I really feel that money would be much better expended than on some of the other schemes that are swallowing up a lot of money at the present moment.

He hoped that, in the interests of that institution and the public, the suggestion of the Board of Indigenous Medicine would be adopted by the Ministry of Health and by the Government as soon as possible.

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Question of Registration.

The question of Registration of Ayurvedic practitioners was another matter which the Government should take in hand.

He also suggested that the Government should adopt in a larger measure the principle of establishing Ayurvedic dispensaries. Local bodies under his control had recognised that principle, and he was encouraging them in every way possible.

In conclusion, he deprecated the tendency to separate the Western and Ayurvedic systems of medicine into two water-tight compartments and added that he would do everything in his power for the advancement of Ayurveda in the interests of the country as a whole.

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Reports of Societies Etc.

59th BIRTHDAY OF Dr. A. LAKSHMIPATHI.

CELEBRATION COMMITTEE CONSTITUTED.

Madras, January 28, 1938

A meeting of the students of the Madras Ayurvedic College was held under the presidency of Dr. M. Natesa Iyer Avl., Medical officer-in-chagge of the Marwari Free Ayurvedic Dispensary at 401 Mint Street., G. T. at 5-30 P. M. on Friday 28-1-38 to consider the measures for the celebration of the 59th birthday of Dr. A. Lakshimpathi B. A., M. B. C. M., Bhishagratna which falls on 3rd March, 1938.

Letters received from students outside Madras were read.

It was resolved that the 3rd March, 1938 be celebrated in all villages by the village physicians and the public as a festive day and that intensive propaganda be conducted in the villages on the necessity of reviving and improving the Ayurvedic System of Medicine.

That one lakh of booklets entitled "One Hundred Common Recipes in Ayurveda" recently published by Dr. A. Lakshmipathi be distributed in different languages free in the villages on that day.

That a fund be created by raising donations and subscriptions for the purpose of publising literature in easy style incorporating valuable information in order to make the village physician up to date in all branches of medicine.

That a committee consisting of the following members with power to co-opt be clected for the furtherance of the above objects.

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Dr. D. Rangacharlu, Garu (Guntur).
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Sriman, Prativadi, Bhayankara Krishnamacharlu Garu, Bezwada.
Malladi, Ramamurty Sastry, East Godavary.
Chavali, Ramamurty Sastry, Rajahmundry,
Kristna Razu Garu, Tuni.
Dr. Appalacharlu, Vizagapatam.
E. Satyanarayana, Ganjam.

(Sd.) M. Natesa Iyer.
Chairman.

Copy communicated for favour of publication.
Sd. K. K. Bhatt.

Secretary.

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CORRESPONDENCE.

PLEA FOR ELECTED CENTRAL BOARD OF INDIAN MEDICINE, MADRAS.

TO

THE EDITOR,

"THE JOURNAL OF AYURVEDA"

CALCUTTA.

—:o:—

Sir,

The Central Board of Indian Medicine is a purely nominated body constituted as an advisory body to the Government and encourages the indigenous system of medicine and its practitioners. In normal course its life should end in December, this year, but I understand that this is not to be. We hear reliably that the Interim Ministery has granted the Board an extention of its life by three years, to the end of 1940. If this be really a fact, it is a highly regrettable step and it behoves all practitioners of Indian Medicine to sponsor a strong agitation for cancelling the extension order and reconstituting the Board on an elective basis. Of the 18 members of the Board, 13 are from the Government Indian Medical School and the Principal is the President of the Board. The other 5 are taken from different parts of the province and have no effective voice. Such an one man show cannot be tolerated or allowed to continue for a longer period, however eminent its president may be, for frank and fearless criticism is absolutely necessary if any organisation is to grow on sound and healthy lines. This, it is impossible to have at present when 12 or 13 of the members are the official subordinates of the President working under him from day to day.

Moreover, no board of Indian Medicine can be considered at all representative which does not have among its members eminent practitioners and exponents of Ayurveda like Dr. A. Lakshmipathi, Pandit

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M. Duraiswamy Iyyengar, M. V. Sastry and N. Rama Sastry, to mention only a few of the most prominent. Most of them do not care to come into the lime-light to obtain favours like nominations, and some like Dr. Lakshmipathi were taboo to the Government because of their association with the Congress. Five vacancies occured in recent years and none of these went to well-known Ayurvedic Doctors. Therefore it is necessary that the present Board should be dissolved at once and reconstituted on an elective basis.

It is stated that only about 2500 out of nearly 20,000 Ayurvedic B. class practitioners have been regitered and the Board's life has been extended so that more might come into the register before introducing the principle of election. The public and the Government ought to be aware by now that it is only the introducing of A and B class in the Registers which has aroused great dissatisfaction and many have not applied for registration, because of their sense of self-respect. Such people will not come in until this classification is removed and a single register is introduced. Others who are indifferent will never apply for registration voluntarily inspite of such extention of time and it is entirely unjust on this score to extend the life of the present nominated board with its unsatisfactory and un-representative personnel.

I hope that the popular Congress Government will take notice of the keen dissatisfaction felt by Ayurvedic practitioners against the Central Board of Indian Medicine and not only cancel the extension of life given to the Board but also reconstitute it on an elective basis giving due representation to interests and linguistic areas.

Yours faithfully,
N. Kesavacharlu
General Secretary.

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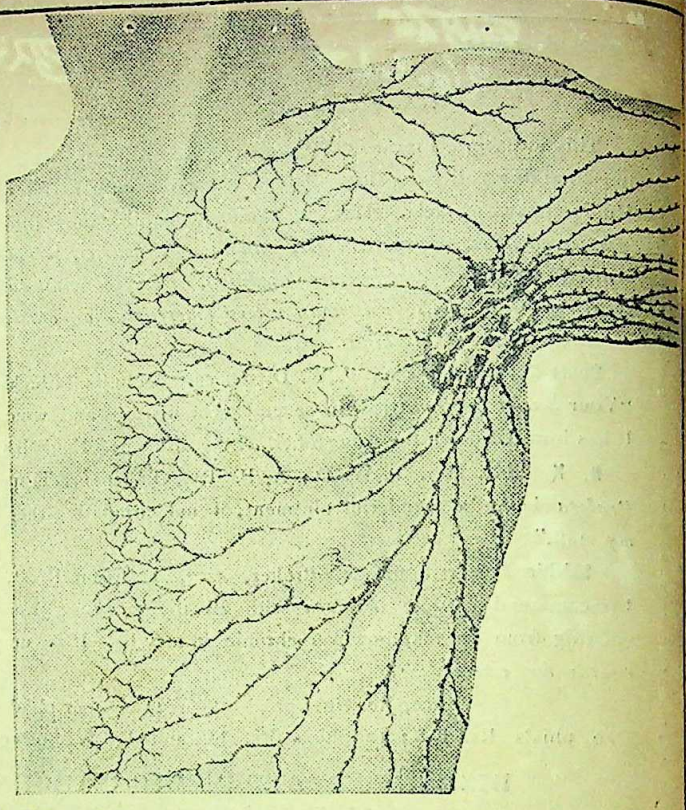

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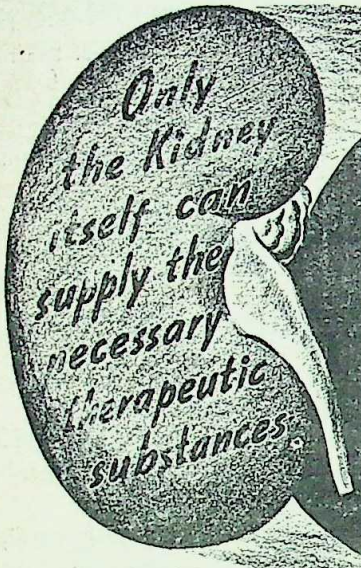

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THE

JOURNAL of AYURVEDA

VOL. XIV.] APRIL, 1938. [No. 10

AYURVED AND 'REFORMS'.

At the very inception of the first decinniay examination of the working of the Montague-Chelmsford Reforms began the propaganda against Ayurved. Wrote unsparingly that fair ignoramus in the mischievous Miss Mayo in her precious 'Mother India' of inspired politics replete with conscious or unconscious imaginings and ravings of wanton and ruthless condemnation :

The otherside of this phase of Indian nationalism is its enthusiasm for the Ayurvedic or ancient Hindu system of medicine, under which a large part of the native population is to-day being treated, more particularly in Bengal and Central and Southern India.

"The Montague-Chelmsford Reforms have, however, occasioned a great recrudescence of native medicine. Provincial Ministers, dependent on popular vote, are prone to favour spending money to erect Ayurvedic and Unani Colleges, Hospitals and Dispensaries. With the Indian National Congress claiming that Ayurvedic

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medicine is just as scientific as modern western medicine, with such men as Sir Rabindra Nath Tagore, the Poet, fervently declaring that the Ayurvedic science surpasses anything the west can offer and with Swarajists in general pushing it forward on patriotic grounds, you get the melancholy spectacle of the meagre appropriations allowed to medicine and public health in this most disease-stricken of lands, being heavily cut into to perpetuate a science on the same level as the 'Voodoo' doctoring of the West Indian Negro."

The sting is in the tail, and we do not like to afflict our decent readers with her full vehemence and venom of a facile and irresponsible pen. She cites fanciful and disjointed quotations from Ayurved to suit the purpose of substantiating her case, and cites a couple of culled illustrations with convenience to prove superiority of Allopathic treatment.

About this time, appeared in a Sunday issue of the Statesman, falsely styling itself as the 'Friend of India', an article of anti-propaganda against Ayurved under caption "The Kaviraj" in the form of a story, quite in keeping with the stray canard of the Mayo Bibi.

How untrue is every detail marshalled by Mayo will be incontestibly manifest from what we said at Hampi in December, 1936.

But improvements and developments, worth the name, have not been achieved anywhere under the state aegis. Under pressure of public opinion, or for inscrutable reasons, here and there, meagre and niggard state support has been accorded by provincial Governments in lieu of

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self-respect of Ayurved, and at the painful price of the killing control of Allopathy."

"In asserting our legitimate claims and dealing out justice let us not exonerate any quarters, where we have expectations and experience frustrations. Is there a more *Swadessi* asset than Ayurved ? With the national reawakening have sprung up Ayurvedic institutions in different parts of this vast sub-continent of India. It cannot be said that they are the direct products of the Indian National Congress, which is often absorbed with its militant programmes. Even when a lull sets in the fight and constructive schemes are pursued in the periods of reaction, Ayurved never finds a place as an item. The Swarajists and public spirited members of Municipalities and District Boards are not generally believers in the regeneration and possibilities of Ayurved, which once satisfied the medical requirements of the country in times of peace and war, complete in itself. Were they so, the venues of the valiant fight of the *Swadeshiwallas* in Public Bodies and Legislatures would have, here and there, been marked even by a rare skirmish on the issue of Ayurved."

"An alien Government and Universities under the direct or indirect control of it may rather be excused to a certain extent for displaying a step-motherly attitude to India's indigenous healing science. But it passes our comprehension how non-official seats of cultural interchange such as the *Santi-Niketan* of the Poet Laureate, Dr. Rabindra Nath Tagore, professing to be the exponent of the messages of India's culture and civilization to the world, can afford to ignore the importance of the native science of medicine as a brand of oriental culture. The encyclopaedic famous *Grantha-Bhaban* of this international

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seat of learning would boast of manuscripts in the Tibetan language, and would employ indented scholars to decipher those rare and worn-out collections. But it cannot present even a single page of any book on that lore, which India had originally learnt at the feet of the King of Tibet, i.e., Indra, the learned king of the Gods, living beyond the Himalayas, and subsequently developed all branches of the medical science to the acme of perfection. It is a mockery and sad commentary that in the mighty seat of learning, to the ambrocial honey-comb of which would flock the greedy seekers of knowledge from all quarters of the globe to taste the encaptured pleasures of the matchless chronicles of the most ancient culture and civilization of the world, the self-evident and legitimate claim of Ayurveda as an essential department of cultural and life-giving knowledge should escape the fine susceptibilities of the Poet's soaring and surveying imagination. The Saint of Sabarmati is a great admirer of the sage of Bolepur, whose organisation at *Santi-Niketan* and *Sri-Niketan* for intellectual culture and village reconstruction commands universal approval and admiration without the incorporation of India's own science of medical relief."

Our own Gandhi very appositely and beautifully characterised the nauseating book of Miss Mayo as Drain-Inspector's Report. But we remember the irreverent and disparaging words about Ayurved uttered by the greatest exponent of India's soul in Gandhji in laying the foundation stone of a premier Ayurved College of Calcutta a few years back in the hey-day of the Non-co-operation Movement inaugurated by him. Even in recent days, he wrote a letter to the editor of the Ayurvedic periodical, *Arogya Darpan* of Ahmedabad, displaying his scepticism of Ayurved. His challenge has

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been amply replied to on every occasion, particularly on the last, by our Bombay comrade, Pratap Kumar Vaidya's 'No Swadeshi jn Medicine for Mahatma', as also by our 'Ayurvedic Quinine', simultaneously published in January 1937 issue of the Journal of Ayurved.

Gandhiji controlling the Congress may well be compared, in this connection, with the leaders of some movement of the *Swadesi* days of Bengal. We were told by an old man at the fag end of life belonging, in whilom days, to the dangerous *Anusilan Samiti* of that age of the epoch-making political upheaval, enforcing upon its members an article of faith that they must not, under any circumstance, take recourse to any System of relief excepting the *Swadeshi* System of Ayurved in cases of their illnesses. We do not know if Gandhiji, or for that matter, any of his satellites have ever supported a tried thing, purely Indian, in Ayurved in a way half as strong and patriotic. We may not be in full accord with the ideology of the *Swadeshiwallos* of the previous days. But that intense and consuming love of India and things Indian is not in evidence even in the present-day philosophy of modern politic of the advanced Congress. Barring the solitary instance of the late lamented Dr. Ansari, no other Congress President, even though elected to the coveted *Mashnad*, the highest honour in the gift of the nation, more than once or repeatedly, has ever dealt even with the problem of public health of the most 'disease stricken' people of this heaven-forsaken land, in his presidential address.

High hopes have been raised in popular minds by Congress acceptance of Ministry, but we do not expect or demand miracles of Alladin's lamp overnight like impatient idealists. But even within the circumscribed bounds

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of ministerial powers, there is ample scope for arranging liberal support for Ayurved, which should pre-eminently be regarded as a nation-building department, from the resources, now placed in the possession of people's ministers in the majority of provinces, which will go a great way in exercising a salutary influence on the rest of India, where the Congress is in statutory minority. In the former regime, well might we console ourselves with the belief that one must live in a fool's paradise to expect a flow of mother's milk from the source of a step-motherly stream. But if we may regard the makers of the provinces of Hindusthan as our own men, our claims in support of Ayurved and our expectations are but too legitimate and reasonable. Our popular ministers may now see their way to abundantly and rightly convert the canards of Miss Mayo into true and accomplished facts by sanctioning large grants for establishment of Ayurvedic Colleges, Hospitals and Dispensaries and for supporting the already existing ones under proper state control.

In fact, we should expect of our Ministers real control of Ayurvedic studies, trade and profession by the state. It may at once be started, if our own men are so minded. A chorus of demand for this should soon be raised from all parts of the Ayurvedic world, and the great claim has already been voiced in the recent meeting of the Working Committee of the Hereditary Ayurvedic Doctors' League at Hyderabad.

"This Meeting of the Working Committee of the All-India Hereditary Ayurvedic Doctors' League expresses its hearty congratulations on the acceptance of Ministry, and appeals to the Congress Ministries for encouraging and giving impetus to Ayurveda, the ancient science of the Mother-land."

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We support the resolution with all the emphasis we command. In fact, a prominent member of the Madras Cabinet in Dr. T. S. S. Rajan, holding the Portfolio of Health, has already assured support to Ayurveda.

The present Ministries are being given a trial. We should wait and watch their doings and achievements. A time might come, when the Ayurvedists may have to seriously consider the propriety of according the support of their franchise to contesting candidates of Legislatures on the issue of Ayurved, if the interests and future of Ayurved are not found to be secure and sacred in the hands of those, holding the views of administrations of the country and guiding the destinies of its people.

In the meantime, let us confidently and optimistically expect the high fulfilment of our legitimate and reasonable demand, eventuating, in no far-off futurity, in the universitising of Ayurved from one end of the country to the other, which is real State-recognition of Ayurveda's position and prestige.

REVIEW.

A Practical Guide in the Treatment of Eye Diseases, (operative and practical) by Dr. K. Krishna Murty, priced at Rs. 2, is a useful treatise, nicely dealing, in a short compass, with practical difficulties and hints for practitioners and students. The experienced author has handled a subject of great importance incorporating all his good knowledge in it. We hope it will amply serve the purpose for which it is intended.

M. K. M.

—:o:—

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Need for a College of Indian Medicine.

There is at present a great need for the regeneration of the highly qualified orthodox Ayurvedic doctors of the type of 'Thapsi Baba' who demonstrated to the whole world the truths inunciated in the first chapter of Ayurvedic treatment. These Sciences of Rasayana and Vajeekarana have so far remained to us a sealed book. Certain Yogis are known to possess some of these special powers, but it required an enthusiast like Pandit Madan Mohan Malavyaji to put into actual practice what has been so emphatically described in Rasayana and Vajeekarana treatment.

Rasayana treatment, as the name implies, is the treatment by which the Dhathus—tissue fluids or internal secretions—are purified and reconstructed in such a manner as to give the human body the full value of the food, air and water that are used up by the organism. In these subtle biological processes, the influence of the mind is more caloric value of the food materials used by the human being. Vajeekarana is to produce a superlative vigour which is the characteristic of a young horse.

Three fundamental principles are required for health, namely Ahara, Brahmacharyam and Nidra which are called three Upasthambhas. The most important factor, however, for the development of the subtle faculties of the human being is the peace and tranquillity of the mind, which is absolutely necessary for the action of the inner

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forces which only a Thapsi can develop within himself. Rejuvination may be compared to the recharging of a battery that has run down. After a preliminary cleansing of the system, concentration of mind (Tapas), meditation (Dhyanam), perfect tranquillity of the mind (Prasamanam) are required for the success of the Rasayana treatment. Sound sleep and processes of the mind most akin to sleep give the best chance for the human battery to recoup its best voltage.

Any amount of description of the Rasayana treatment and Vajeekarana treatment which is given in such a great deal is useless without the Guru who holds the key to the understanding of all these processes. The establishment of a first-rate college of Ayurveda fully equipped for research work of the highest order and special patronage of the state are necessary in bringing back this wonderful treatment which is not yet known to the Western Scientists.

A. LAKSHMI PATHI.
(Madras)

REVIEW.

মূত্র বিজ্ঞান in Hindi by Dr. Asananda M.B., B.S., Vice-Principal, Dayanand Ayurvedic College, Lahore is a cheaply priced brochure dealing with the subject signified by its title in a comprehensive manner both from the eastern and westerns standpoints. Defermination of deases by winetests has been shown as a special feature. The book will repay perusal. We may commend it to the medical world.

M. K. M

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ORIGINAL ARTICLES

The Practice of Religion

YOGA SYSTEM (Continued)

By

DURGA RANJAN MUKHERJI, M.B.,

CALCUTTA.

General Survey of Yoga System.

The practice of Yoga system has been divided into 8 parts or Sections, hence the name Astanga Yoga. These are to be practised step by step, one after another. These eight sections are being enumerated below :—(I) Jama, (II) Neyama, (III) Asana, (IV) Pranayam, (V) Protyahar, (VI) Dhyan, VII) Dharana and (VIII) Samadhi.

Some of the eight processes in the practice of Yoga system have been further subclassed. Each item with its subclass will be taken up separately. An attempt will be made to describe the easy method of the practice of each. The entire subject of the Yoga system, being vast, cannot be described. The physical effects and moral value will be mentioned. The effect of the practice as stated in the text will be cited. Anatomical and Physiological explanations will be appended so far as possible. The usefulness of the practice of each will be annotated from a medical point of view, to show their therapeutic and preventive effects with relation to diseases. Attention will also be drawn to the fact that careless practice of some of the items may cause the development of certain diseases.

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There has been no mention of the two essential principles of yoga in Astanga Yoga, namely Saradhauti and Mudra Sadhana, which are well described in Hatha Yoga.

Saradhauti is a process of cleansing the interior of the body, a need which is being well recognised by practitioners of modern medicine. Sankaracharjya has however advocated a simpler process known as Narisodhan, in place of Saradhauti. Mudra however is an exercise, which helps to awaken Kulakundalini, a process by which the lower end of the Susamna is opened up. Mudra has to be practised along with Pranayam ; it keeps the fitness of body, and prolongs life. Pranayam cannot be practised without a practice of Mudra. However, successful practice of Mudra is possible after one has practised Pranayam for some time. The practice of one helps the practice of the other. Joni Mudra and Khechari Mudra are essential and they are the best.

The nomenclature I am using is from the original Sastras. Unless the reader has some knowledge of the subject, the nomenclature will not be intelligible. It can only be grasped after a study of the Yogic anatomy and physiology. As the narration of the yogic anatomy at the commencement may appear very dry to the reader, the subject will be described later on, for my aim is to make the sudject interesting to average reader.

The subdivision of Yoga into eight sections is according to the authority of the philosopher Patanjal. Gorakhnath however subdivides it into 7 sections altogether, six being yoga proper and the seventh an additional essential practice. They are (i) Satkarma Sadhanam (an additional appendage which is truly regarded as the 7th item), (ii) Asana, (iii) Mudra, (iv) Protyahar, (v) Pranayam, (vi) Dhyan and (vii) Samadhi.

It will serve us no purpose, but increase the bulk of the paper if we enter into a discussion as to the similarity and variation in the teaching of the different authorities. To complete the practice of Astanga Yoga, Dhauti and Mudra have to be supplemented. The practice of Sathkarma Dhauti may be included within the subclass Shauch of section Niyama.

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Sankaracharya's substitution of a respiratory exercise in place of Sathkarma Dhauti is a marvellous contribution to the welfare of humanity. A perfect performance of Sathkarma Dhauti is however possible after the prolonged practice of not only Asanam but also after the Practice of Pranayam and Mudra.

Let us now take up each item step by step, one after another.

I. Jama. (or Yoma). It is the first principle to be practised in the process of Astanga Yoga. Yoma has been subdivided into 5 rules, namely (i) Ahimsa, (ii) Satya, (iii) Astewa, (iv) Brahmacharjya and (v) Aparigraha.

Yoma as also the second Niyama are essentially moral teachings, a following of which is essential before the Yogic exercises are taken up.

Ahimsa.

Ahimsa is the practice of self-restraint against causing pain to any living being, by act, thought and speech. Ahimsa is a noble practice and is the highest teaching of every religion. Lord Buddha taught and practised Ahimsa for attaining Nirvan. The whole foundation of his doctrine and teaching is based on Ahimsa. Lord Christ exemplified its utility and encouraged a practice of the same. Mahatma Gandhi, as an Apostle of peace, has introduced Ahimsa in the field of politics. Hindu Philosophy states that the man, who succeeds in completely establishing ahimsa, in himself, induces not only in men, but also in animals, to forget their inherent and instinctive evil propensities, in his presence Mahatma Gandhi has proved the utility and truth of this part of Hindu philosophy. The lion has taken this half nacked Fakir into confidence.

Love for the living is the outcome of a knowledge of God from the conception of Soul and leads to the development of contentment A knowledge of the soul and its transmigration helps the development of the love of mankind for all lives. Method of knowing how to live with contenment helps one to develop Ahimsa, and fosters fellow-feeling and charity. Slaughter

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of animals for meat diet is Himsa. For a Yogi, a strict and restricted vegetable diet is essential, a subject to be discussed later on.

Peace of an individual or a nation depends on the practice of Ahimsa. The practice of Ahimsa entails self-resignation. Necessity should stimulate effort, industry, but no envy. Himsa pre-eminently originates from an aspiration for self-aggrandisement, with a craving for status, wealth, and passion for sex, etc. Modern civilization and culture cannot foster Ahimsa, without a preliminary subjugation to humiliation. Envy paves a gateway to the entrance of anger, lust and other passions.

The effect of Himsa varies from uneasiness, discourtesy, to grave ill effects, as lawsuit with pecuniary loss, prolonged wasting quarrel, murder, execution, even devastating war.

As Yoga contains not merely methods for practice of Yoga alone but practices of morality, so high and philosophic with practical value, Yoga system is thus a complete path of religion. It is to be noted that on the fundamental teachings of the Yogic system rests the foundation of most religions on earth. Physical and mental practice of the principles of Yoga, without an adherence to these moral principles is condemnable. Such a procedure of moral laxity never brings on success in the Yogic practice. Practice of Yoga without a practice of morality affects the body and mind. For, to begin with, Yogic practice is an observance of moral rules, followed by physical and mental exercises. The physical exercise helps the development of a mental power, which rules the body. The government of the body and its working under volition permits the development of a psychic activity, freed from any influence of the body and the environment. The psychological equilibrium governs the mental aspect. A pure psychic sphere is thus reached. The undulating action of body and mind over physical activities completely ceases. Poisons, drugs, as also physical and chemical agencies acting on body and mind fail to act in a Yogi. It should consequently follow, as it has been noticed, that a physical or mental disturbance of a Yogi, when it occurs, is irremediable to any therapy. This

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emphasises the need of a Yogi's adherence to Yoma and Newama. Furthermore, with the development of a concentration of the mind, if the mind wandering with desire is permitted to be kept up, the effect is a perpetual conflict. This conflict leads to a loss of poorly developed psychological balance and as a consequence the body and the mind get deranged. A Yogi, who neglects Yoma and Newama, often disturbs the peace of the members of the society. A stride on the path to power needs a constant moral check. Along with the development of a strong willforce, if ambition for personal aggrandisement for wealth and sensuality persists, continuance of life to the Yogi becomes incompatible.

II. Satya.

Satya has been defined as a truly balanced speech with a concordant sincere thought for the welfare of others. Such speech can never be uncongenial to anybody.

A guileless speech from the depth of sincere thought enables one to avoid telling a lie. By the establishment of Satya, a man can effect an action by mere will. His words turn out to be true. Such thought of a man makes him acquire the qualities of God ; hence his wills are fulfilled.

By speech we express ourselves ; when we think ill of others, more often we fail to declare ourselves sincerely ; the effect is invariably, in most cases, a declaration of lie. Speaking out well an expression of well wish, by the definition of Satya, according to Patanjal, demands a sincerity of thought, so as to be concordant with the speech. It is an extreme moral and hygienic teaching. It prevents a mental strain. Telling a lie is a mental strain, it multiplies lies, produces a tax on the memory. It ultimately produces physical and mental ailments. The practice of Satya is opposed to present culture and civilization ; the question of tact and skill of the present generation is contradictory to the observance of the vow of Satya. Satya is a still higher moral principle than Ahimsa, for in this there is not only an inculcation of the principles of non-injury to others, but there is a definite direction for the development of an instinct for the welfare of others.

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To repeat what I have already stated "Yoga is a system of practice of religion". These moral practices should precede actual physical and mental practices of the yogic processes. Yogic practice should never be taken up with a view to develop into a magician or physical feat performer. Yogis keep the knowledge of the subject in secret and practise it in privacy. Sastra states that a ventilation of Yoga prevents the achievement of the effect. There is no royal road to the achievement of yoga ; the real key to the practice has to be received from a Yogi.

With the development of mental power, the power to concentrate the mind develops. The trend of thought, if permitted to transgrate and distract on base propensities, the propensity persists, with a firmer concentration, and makes worse of the man than an ordinary individual. There may be various distractions but absolutely no concentration or fixation. Progress in the yogic practice ceases therewith. These distractions along with cessation of the yogic progress, If continued with yogic practices, cause a cessation of physical and mental progress. It may cause the progressive development of mental feebleness, which progresses on to constitutional feebleness. Practically, it exhibits in a curious manner ; there is a tendency to be an imposter by the exhibition of so-called higher attainment. In some cases the result may be mania of morality, delusion of sin or hallucination of hell. The importance of the remark has to be carefully borne in mind ; the psychological aspect gives an outlook into the causation of disease, a recognition of which is essential for success in treatment of such cases.

Satya signifies truth and therefore it denotes God, as has already been refered to in the paper published in this journal in 1936. Satya also means telling of the truth. Telling the truth is a high morality that needs an emphasis, in the present day. Speaking out plain truth is common among simple individuals, who have no well developed brain which can sustain a strain. A cultured brain, however, to suit his end, may have the morality to avoid telling a direct lie. He will however rarely speak out an unalloyed truth. A man has to take an oath before the

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judge, prior to his making a statement in an open court. Presumably the court is to administer justice on basis of truth. In some of the courts, not only does the judge record the statements, but the recorded statement is then and there made over to the individual for perusal and his signature is recorded. The trial by jury, where the judge reads over and explains to the jurors every statement recorded is a sure check against discrepancy. To err is human. In some of the courts, a summary decision is made. Sometimes the whole of the actual proceedings in the court are wilfully not recorded. This not only avoids legal and technical difficulties, but suits the whims and caprices of a judge. Sometimes judges pass a biased judgment on basis of facts ascertained in the open court or privately, which are not recorded. Sometimes judges make untrue statement while delivering a judgment contrary to what happened in the open court before lawyers and litigants Habit of distortion and clever representation of facts develops into a habit with age in lawyers. High Court Judges are recruited from among successful lawyers. How court affairs affect the morality of individuals have already been refered to in the paper 'Sin and Crime', published in the Journal of Ayurveda in 1937. Let us follow a few cases, to see that law is not common sense. The humorours writings of classical authors on this point have been really interesting. What appears to a layman to be completely false and unjust is right and just according to law and judgment. It is for this reason, lawyers seldom grumble any decision of the court—with any grave remark. A layman's grumble is not rare, but such protest even when true may lead to a punishment for contempt of the court. A Judge gives a judgment, no one else can judge. It is not uncommon to see that judgments of judges are reversed. Successive appeals in higher and still higher court may exhibit that futility in administration of justice exists. We shall study below a few civil and criminal cases, whose judgment may appear to be absurd, but are correct according to the lawful judgment delivered by competent judges, in the face of competent lawyers conducting the cases on both sides. Defence however is usually given a great protection, but still there may be individual cases, where for small offences, a severe punishment is accorded by the judges out of their own initiative. This however is due to human frailties, which ever existed and will exist, temperament of individuals

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more particularly at a particular moment may widely vary. Judges however are sometimes so irrational that they increase the suffering of the aggrieved who approaches the Court for a redress. To show how court's liberality to defendants increases the suffering to the complainant, a case is being cited below. A landlord files a case for non-realization of rent due, the due being Rs. 236. The rent per month was Rs. 22 The Judge granted an instalment of Rs. 27 per month, knowing that the tenant was a habitual defaulter. They failed to pay up the last few instalments. When the dues were realised through the usual court procedure, the outstanding due stood to be over Rs 330. Another suit was filed without much delay, for dues amounting to Rs. 352. The suit lasted for 7 months. The amount was decreed with cost at an instalment of Rs. 18 per month. The dues now amounted to over Rs 530 Thus urging the need of a fresh suit for a realization of dues accumulated during the pendency of the case. This instalment of Rs. 18 per month permits of an increase of amount, less than the monthly rent, in a case of tenant who never pays unless there is a pressure from the court. The Corporation will not grant time to the landholder, for defering off payment of taxes. What benefit the landholder receives from his approach to the Court? The tenant by these small instalments, practically enjoys the benefit of small perpetual small rent, and when there is ultimately an accumulation of a still large amount, the landholder will find probably no means of realization, there being nothing valuable directly in the tenant's possession. Such indulgence by the court is probably due to conception that tenants are smaller individuals, and landholders pressure over the tenants should be modified. In individual cases, a minor landlord's or land-lady's only means may be his or her tenanted land or building who under circumstances is hard hit. Let us study a few criminal cases A case with abdominal injury was admitted in the Hospital. He stated to have received the wound by his accidental fall on a soda water bottle. In his critical stage subsequent to operation he stated to have been stabbed by his master with a Bhojali. He recovered. The doctor's view was that he had been stabbed. The accused escaped punishment. These cases really affect the Judges for, which statement can be believe? The same man makes different statements. A man with a Basuli, wounded a

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female, in her lower abdomen, in the broad day light, within the jurisdiction of the town police The police transfered the case to the Hospital. Both bladder and uterus were cut into pieces ; while the Magistrate was writing out the dying declaration, the Police officer brought out the accused into the Hospital with blood stains in hand, cloth and Basuli. The injured identified the accused, the accused admitted the offence. The statement were recorded in presence of and signed by the doctor, magistrate etc. In the session trial the accused was acquitted. On successive days cases of Dhatura poisoning were admitted into the Hospital from among visitors to the Zoological Garden. One day a case was admitted into the Hospital, and with him a man was brought by the police, having Dhutura fruits in his bag. The poisoned man died, as an effect of Dhatura poisoning. Among other things the doctor was asked, if he saw any Dhutura seed, or a broken Dhatura fruit. The doctor said—no. The man was acquitted from the Session Court. Let us now follow a civil case. A land was being encroached upon, causing damage to the foundation of building on it The drain on the land was demolished. This work was started in the absence of the owner of the land. Persuation and legal notices failed to produce any effect A case was instituted while the construction set up by the opposite party was proceeding. Some of the structures of the plaintiff were demolished, while others were protected as projecting rain-water pipes, cornices. It did not suit the mentality of the plaintiff to use criminal force to demolish the illegal construction. Everyone is not and does not like to be a Goonda, as court sometimes expect That there was a damage to the foundation was proved and can still be verified. The trying Munsiff at the conclusion of arguments deputed lawyers of both sides for a local inspection. The lawyers reported among other things, that a compromise settlement was out of question, owing to the peculiar situation of the land. Both sides now hold extreme interest over the strip of land. Every body's exclusive possession is the need. Converting it into common land will severely affect the interest of both. Right of one party over the land is essential, maintenance of the right of both was declared, unhesitatingly as out of question. A decisive judgment of the court was considered imperative. The defence gave a false evidence, which was clear and still stands clear.

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The question of right of easement and adverse possession were clearly proved by documentary and oral evidences by the plaintiff. The right by way of purchase was also a point in favour. The trying munsiff insisted upon the defence to submit evidences in his favour, decumentary in particular ; but none was produced. The munsiff however did not keep a record of his local enquiry through the lawyers. His findings were that there was encroachment, and damage to the plaintiff's building—which was legally protested. The defence was given a chance to show his right. The plaintiff's evidences he believed to be true, the defence evidence he disbelieved, on facts. and reasons. He gave a decree in favour of the plaintiff, on clear proof to his satisfaction, as he empathatically stated. As the structure constructed by the defence, against legal protest, affected the plaintiff's interest severely, it was ordered to be demolished. The plaintiff's drain that was being demolished was ordered to be restored. It is to be mentioned that the plaintiffs drain existed since before the purchase of the land by him. It was modified by the plaintiff about 13 years before the institution of this case, under the requisition of the Corporation. The defence even in the absence of anything in his favour, documentary, written or oral, prefered an appeal and made an overtrue of compromise before the court, just suggesting some vague right of easement to the plaintiff, which no court had jurisdiction to deny in the case, as the existing structures such as walls, projecting water pipes, cornices, projecting windows, boundary lines still stood, and continue to stand for over 30 years. An attempt was made to explain the difficulties in the way of compromise, unless better terms were forthcoming. An incidental reference being made about the local inspection made by the lawyers, under the instruction of the lower court, the Judge found ample reasons (as there was no mention of the fact of local inspection in the Munsiff's note) to conclude that the plaintiff's case was a false one. He paid no respect to even Smart's Survey Map, (surveyed nearly 28 years ago).

Corporation notices (served twice 13 years ago), the title deed, prepared 35 years ago as also verbal evidences, which the trying Judge emphatically accepted with the remark o being true, to his finding and belief. In an appeal case how can a

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Judge form an opinion as to the attitude of a witness? Because a compromise proposal as a meagre dole was not accepted, therefore he considered the plaintiff's case to be false and dismissed it with cost. The right of easement, fully conceeded to before him by the defence, he had not a moment to consider, that there may be an inch of truth in the plaintiff's statement. It can be emphatically mentioned that he found in favour of the defence, his own whims and no facts or points. In his attempt to falsify the plaintiff's case, he incoordinates his remarks; he declared that the defence has improved sanitation, by demolishing the plaintiff's old drain and setting up another in its place. This the Judge does probably as the Corporation seems to be negligent to its task. The final compromise decree signed by still higher court as also the state of affairs that still persists clearly proves that the plaintiff had been true and the Judge was in error. He however as a rational Judge, befiting his long standing service experience neither forced a compromise, by hint or pressure, nor did he hesitate the least to mention, that he declares the case to be a false one, as the Munsiff's decision affects the defence. He struck the plaintiff with the judicial axe and completely denied the easement right even to the plaintiff. While the case was being heard in the final appellate court, and when the recitation of the lower appellate court was just finished, the Judge pointed out the remark of the subordinate Judge, about the question of compromise. The plaintiff's lawyer mentioned that the terms proposed in the lower appellate court was inadequate. It denied many essential easement right, as passage to sweepers for cleansing, ventilation to windows and repair to the building The repair to the building through the land have been frequently carried on for over 25 years, and by this encroachment this right is being ignored. The proposal in the lower appellate court have been a mere overture, and in the absence of any proposal the cient prefers a judgment. He declined a compromise proposal, as commutation of the land into a common one, by compromise without a clear reference to his essential easement rights would affect him materially. It will also mean a perpetual conflict, and loss to the valuable building. The Judge pointed out of himself technical defects in the plaint, which should have been the first or the last question This was with reference to the individual items in the

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easement right. The lawyer protested with the remark that the plaintiff, as owner, had instituted the case, regarding his complete title over the land, and he had been enjoying easement right every way and in every aspect. The title to the land being proved, and as all easement rights he has been exerting, he is entitled to the title over the land, and not merely of one or the other easement right He is ill prepared to forego the essential easement right any way. Without going further, the judge remarked that he could not in any way forego the interest of the defence. A compromise as a solution to the problem was hinted at. The defence lawyer, unprepared for compromise, found the opportunity to their advantage. The plaintiff's lawyer realised his situation that the court was inclined to shun the responsibility of delivering a judgment in the case. The defence lawyer advantageously expressed their willingness to a compromise to win further sympathy of the court. The plaintiff's lawyer as a mild protest stated how could there be a compromise at that stage, (the case was taken up that day which had so far proceeded without a mutual compromise proposal before). The court agreed to drop the case, as if to his relief, asking to submit the compromise petition next day The judge requested the lawyers to make a local inspection, which they did next morning ; there was no mention of the fact in the judgment that in the final appeal court there was an inspection by the lawyers of both sides in presence of the plaintiffs and defendants. The instruction further had been that the decree should be drafted by the lawyers only. There was little time for the making of the draft. The draft was just exhibited in the court to the parties, for their signature. The suggestion for alterations made by the plaintiffs was ignored as stated by the lawyer under perusal of the court. All the members in the plaintiffs party however did not sign. The signature of one was defered as a protest, but it was clearly refered to by the learned lawyers that revival of the case was impossible as the judge was bent on effecting a compromise. I am glad that judges take so great an interest for compromising cases, but why do they not record truth, as they declare in open court ? The Munsiff did not record that there was local inspection by the lawyers under his direction. The final judge requested the lawyers to inspect and then submit the compromise draft, but this he cannot mention, for he makes a

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wrong statement that amicable settlement was effected out of court before the case was taken up. It is worth mentioning that two judges sitting together accepted the case, for a hearing, there being reasons for a hearing against the judgment of the Sub-Judge.

The compromise petition, naturally under circumstances hostile to the interest of the plaintiff, had to be delivered to the judge next day. The court gave much credit to the plaintiff's junior for obvious reasons known to him. The compromise petition, decreed and accepted by the court, has been any way against common sense and reasons. It however stands as a convincing proof to the exclusive title the plaintiff had over the land, and the easement right he perpetually exerted. The compromise deed enfeebled his title to the land, if not completely removed the same and enfeebled his exclusive easement right and restricted many essential rights fully proved and conceeded to. It completely proved the falsified statement of the defendant. It proved the lackness of sense of justice by one of the judges and their willingness to support "might is right". The court decreed it to keep up perpetual conflict, which the plaintiff stubbornly refused, as the defence had no morality. Due to the compromise deed, grave complications regarding the individual right arise, which will go to the benefit of the lawyers. A decicive judgment either way by the final court or a solution to the dispute, on the law of equity would have been by all means a better one. The lawyers were instructed to demand court's impartial judgment. Some legal practitioners however accept a judge's conception and preference as a bounteous gift and to win his favour, never hesitate to sacrifice the interest of his client whose finance they shamefully extract The final appeal-court Judge obviously found wrong with contradictory extremes of both the Judges of the lower courts. If so, what prevented him from giving a balanced judgment through his superior brain when the case record was with him without the loss of valuable time? Did he actually go through the compromise deed that was signed long after? As a dutiful judge, he must have done it. Another point must be mentioned with due remarks, The compromise deed was not signed for several weeks. When the copy of the compromise

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deed was received later on, there was a curious mention in the preface that on the date of hearing, the lawyers stated before the court that out of court the parties had already settled up their disputes The reverse was the case. The plaintiffs signed the compromise term, pressed by the lawyers at the instance of the court. The court's consciousness of the fact led to a defering of the isssue of the compromise deed, for nearly 2 months. Where a judge mentions a fact, no matter right or wrong, before litigants or lawyers, verbal or written, it has to be swallowed up as truth, any protest, however mild or courteous, by a definite mention may be leading to contempt of court. The discrepancy that has occurred in the case throughout, as I consider like many other laymen, is not an irregularity in any way It is neither a mistake, negligence, nor a lie ; it has been a systematic, rational and considerate discretion of the judges with superior judicial brain, guided by the arguments of learned lawyers of fathomless education, culture and knowledge of universal law. One of the parties should lose in a case and he will invaribly grumble for being subjected to injustice. Lawyers know the proceedure of the court, they are to protest against any irregularities in the administration of law or justice. They did not and therefore there has not been any defect Possibly from a consciousness of such happenings, the recent modification of law removes the chances of penalising an individual for giving a false evidence in a court. The Judges or Magistrates who try public servants for corruption and bribery do not, as a detective, try to discover such conduct in the bench clerk sitting close by. Any way, these occurrences affect the morality of simple individuals for which courts should be avoided, but as a citizen one cannot completely avoid attending courts. To open up a broader outlook, the matter has been discussed, as it is a scientific paper dealing with the lofty philosophic aspects of human life. The court is a court and not a place for simple individuals to direct its proceedings and administration. It is merely for pointing out as to how one thing is true from judicial aspect, though looking curious from poor common sense. British law, the education of law and its administration of law, indicate a drift to high morality and justice. Mahatma Gandhi never hesitated to speak out the truth in the Conference in England that he was a rebel, as for still smaller offences in India he had to visit jail. Statements,

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written or oral, have to be taken to be true unless proved otherwise. The world moves on mutual faith of understanding and reasons. Speech is silver, silence is gold. The less we talk, the less lies we are to utter. The practice of Satya alone leads to Divine atttainment. The general belief is that statesmen, businessmen or professional men, as also men in certain posts cannot always tell an unalloyed truth. By proper representation and explanation, one can deliver truth in a modified form, making it congenial. A doctor, when he knows that the patient is suffering from an incurable condition, as carcinoma adherent to neighbouring important structures or has developed metastasis, what should he say to the patient when he enquires about the prognosis? He, of course, cannot declare point blank that he is beyond the scope of treatment and death is his goal. Doctor's duty is to console the patient and not completely dishearten him. He helps him to feel and realise and declares in a modified form. He should however never give him bold hopes of recovery to pocket more money telling a down-right falsehood.

III Asteya.

Asteya is the avoidance of the act of stealing of others' property. With the establishment of the practice of Asteya, there will be no desire to take what does not belong to self. The man who succeeds in developing a morality of not desiring of others' belongings never feels a want for riches and wealth. This point should be explained and needs an explanation. Asteya cannot be practised without contentment. Dissatisfaction exhibits itself as need or want. A feeling of want creates dissatisfaction and appears as a necessity. After all, we crave for wealth, for either of the two reasons, namely either (i) for luxury or (ii) for hoarding it up. The intermediate is really speaking the need, the bare necessity. Bare necessity can be met with by almost every individual, provided he is industrious with a normal body and brain. If a man is lavish and takes no care of his purse his needs will ever persist. Every man, whoever he is, needs something more or less. If it is a question of piling up or hoarding up of wealth, no amount of wealth will bring his satisfaction, no amount will permit him to consider that he has amassed enough. For his conception of wealth is a mere

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figure, which can be desired of any amount by increasing the digits. Asteya is a still higher moral principle than the foregoing two, namely Satya and Ahimsa. The practice of Asteya makes life worth living for self and others. If the term asteya is used in a still broader sense, a member of the present society cannot practise the same and thrive ultimately. What is our due in the society is the wage for the labour we do for others; that much remuneration is our due and we can claim no more or receive any more. In the present day, to be a big man, one must tactfully rob others as much as possible. For, unless one can show an air of riches and dignity of wealth, one has no more chances of getting faith and confidence of people. Anything wrong done by a rich or influential rarely gains light. For his wealth may secure, in some cases, judgment in his favour. Papers hesitate to circulate the bad name of a rich man. Lawyers, Doctors, Brokers, Businessmen need finance for the maintenance of their dignity. The more income one can make quickly in his early life, by fair means or foul, the quicker he gains an advantageous position. The brokers can make money, if they can cleverly manage the biggest amount in their own pocket, by depriving both the seller and the purchaser. He at least has to cheat one for increasing the rate of commission. He looks to the interest of one and sacrifices the interest of the other. A lawyer must know how to prolong and complicate a case, briet on side issues, for instituting separate suits and prolonging the case Directly but more often. indirectly he sacrifices the interest of his case, at least he manipulates pouring in a big sum of money in his own pocket. Sometimes clients find reasons to suspect lawyers betrayal by intrigue with hostile party. A client will believe one who has been presumably earning more money than others. People pay him and have to pay him more, is a point which increases his gravity. Thus the tendency of the people is pure and has been consistent with the need and tendency to extraction. The matter goes on. In the medical profession too, if one can tactfully manage to earn a decent amount early, he gains a footing. But what is the way of making money by simple practice in these days, when doctors abound everywhere. Dirty methods of malpractices are sometimes resorted to by a few Speaking ill of other practitioner, securing clever insurance agents and canvassers, making attractive

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advertisements, contrary to professional ethics, have been known to have been practised. Conspiracy to murder by doctors have been proved in court. Some of the underhand means of making money are issuing out of false certificates in its various aspects, procurance of criminal abortion and escape detection. Even some men continue these habits till old age, get above suspecion and get beyond the reach of law due to finance and influence. Furthermore. it is the intelligent practitioners with ability who look sincerely to the interest of the cases, do not always succeed in the profession. An honest intelligent practitioner treats his cases on best lines, his cases recover without the development of grave complications and alarming symptoms. This process reduces his income. Treating a case carelessly or without proper diagnosis and knowledge of the right lines of treatment induces development of grave and alarming symptoms. This increases total income of a shroud professional man in individual cases, and if the case recovers he gets the best credit. People more often fail to appreciate that the doctor's absence of skill or negligence was the cause of grave symptoms and delay in recovery. Snch doctors more often call in consultants, who depend on unskilled practitioners. An unskilled practitioner's ignorance is a boon to his luck. A skilful medical man's declaration of correct prognosis often is a hindrance to his practice and income. Thus a skilful intelligent but honest man loses his ground. This however is a picture of one aspect. In other aspect, an honest man is gradually appreciated as honest and skilful. A call to such practitioner is finally considered as a shaving to life and money. He is appreciated in general practice, more than any specialist or big consultant. I however have never found that a strictly honest man is failing to establish a very respectable practice. A really reputable medical man has every opportunity of attending a final goal to human life. Brahmins for their eternal culture of morality have ever since pretended to remain poor. They received in exchange for their services to the society (mainly spiritual) essential necessities of life as rice, fruit, cloth and so forth. In the present state of the world, poverty and riches are moving in succession, for the robber or his family gets robbed of their ill earned wealth by another robber; cheating is also stealing and includes an acceptance of a higher remuneration, more than the work done for. Any govern-

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ment by its unusual taxation also proves its stealing propensity. A judge by his partiality or negligence helps one in the stealing of anothers' property. It is peculiar that there are provisions in law for punishing an individual for inciting and helping a criminal act, but none within the reach of poor people to take actions against officials who take a partial view, ignore evidences and keep a dead record of the cases dealt with by them. Instances are not wanting where high judiciary have made such remarks. Propensity to deprive others of property and natural right have emanated from the court of justice.

IV Aparigraha.

Aparigraha is the act of giving up all desire for everything more than that which is essential for the maintenance of life. Really speaking, mental desire for anything is to be avoided. Giving up a desire for luxury of food and dress is aparigraha. The practice of Aparigraha leads to a revelation of the pictures of past life. Giving up desire, for present or future in this life, leads to a calming, ease free state of the mind, it greatly enhances the mental power. Under circumstances the fact of the past naturally reveals as a picture in the mind. The developed faculty associates with itself the desire to know the future with a view to appreciate the outcome of the life to come, causing a revealing of the past life as an aspiration and make possible Absolute is general contentment with reasonable restrictions. Absolute need is a relative term ; what we practically term as seminudist state and half starved condition may be considered by a contented man, or a poor man, or a man in the famine-stricken area, as the most satisfactory condition. Dress can be reduced to a complete nenguti (perineal and genital cover) and diet can be reduced to a morsel of food, Christ's teaching has been, 'Man live by the Will of God and not by bread." Mahatma Gandhi and Yogis exemplify the teaching in their lives. Aparigraha is a moral teaching that requires a life-long endurance. It does not mean a giving up of desire with fits and starts to be relaxed again. Unless a man can tower himself high by the force of his high morality, the practice of Aparigraha, instead of being appreciated is likely to be looked down upon by the present society. Brahmins have ever since practised aparigraha, which enabled them to defy worldly sufferings. *(To be continued)*

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Rejuvenation According To Ayurveda.

Dr. P. G. Pillay, Vaidyakalanidhi.

The progress of Rajuvenation recently undergone by Pandit Madan Mohan Malaviya has created a keen interest and eagerness to know more about the fundamentals of this specific form of treatment among the generality of the people who seem to be astounded at the marvellous results achieved in so short a period. Public minds are working double shift in attributing the success of this treatment either to the miraculous play of some 'yogic' powers, to the occult influences of the 'mantric' art or to some inscrutable forces beyond ordinary comprehension. Most people do not yet seem to know that this art is but a specific part of the vast science of Ayurveda—the benevolent gift of our ancestors to suffering humanity. This article seeks briefly to explain this theory of 'Rejuvenation', and demonstrate the high attainments of our Indian culture.

Life, the endeared treasure, of all beings, for the sustenance of which they spare no labour or pains, is both evanescent and fleeting. As the contained is always dependent on the container, so also this life depends on the body to manifest itself. Its inherent characteristic is the pursuit of pleasure and comfort, and for this it is eternally striving. This struggle entails a constant wear and tear of the body. It is because of this perishing nature of the body that it is termed "Shareera'. It is to avert its speedy breakdown as well to restore the normal health of the body that food is administered. At times this struggle for pleasure

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and comfort becomes too intense and produces general debility, which expresses itself in fatigue, illness, or old age.

Be it understood that this weekness is manifest not only in the tangible body, but also in its astral counterpart including the five senses, intelligence and mind. At this stage of its existence the realisation sets in that the normal routine diet is unable to cope with the indisposition and consequent weakness. Naturally, efforts are made to supplement the daily rations with some invigorating ingredients to contribute to the normal well-being of the body. These additional administrations are termed medicines. Sometimes the resultant weakness is so acute and intense that these even are unable to restore the necessary equilibrium, and it may so happen that life bids good-bye to its temporary abode. This divorce of the two naturally wedded is what is generally known as death.

The general conception of the span of human life is that it covers a period of one hundred and twenty years. This computation is from astronomical calculations based on the movements of the Navagraha. Ordinarily, longevity falls far short of this period ; but through human ingenuity and skill this can be conveniently prolonged and healthy life enjoyed even beyond the limits set by the above calculations. The methodical manipulations controlling the extended period of longevity, simultaneously consistent with unimpaired bodily health, is called Rasayana Chikitsa or 'Rejuvenation'. It is described in Ayurveda as "That form of treatment which restores the aged and debilitated body to its pristine youth and vigour, and re-establishes the full potentialities of the senses consistently with the happiness of an unimpaired-health".

MONKEY GLAND.

In the course of its recent development, modern medical science claims to have made some startling discoveries of certain methods of

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'Rejuvenation'. Among these the 'Monkey Gland' treatment is believed and acclaimed as the most remarkable. But the prohibitive cost it entails brings it almost on a par with the proverbial baby crying for the moon. It is, indeed, strange that fashionable India has not cared to know or even to inquire if our heritage of Ayurveda provides any methods for rejuvenation. The news of Pandit Malaviya's present treatment has come as a revelation at a time when admiration for the western brand is fast becoming blind. This has also led to a deep yearning among the people to understand the nature and method of the treatment.

Ayurveda describes a healthy man thus :

समदोषः समाग्निश्चः ।
समधातु मलक्रियः ॥
प्रसन्नात्मेन्द्रियमनः ।
स्वस्थत्वमभिधीयते ॥"

i. e., the Tridoshas and the digestive, respiratory and circulatory systems working in harmony maintain the equilibrium of the body. This in turn helps to bring about the psycho-physical parallelism which alone can contribute to the sum total of human happiness He alone is happy who fulfils the above requirements.

Factors such as age, worry, illness etc. subscribe to overthrow the balance or to upset the proportion of the above essential stipulations. It is then that the need for the Rasayana treatment is felt This treatment is of two kinds, "Vaathathaapikam" and "Kuteepraveshikam",—and is mainly administered in the four modes of Mantra, Yoga, Oushadha and Ahara.

'Vathathapikam' does not impose any undue restrictions on the movements or routine of the person undergoing the treatment. It simply administers 'rasayanic' preparations, reconciling itself with the day-to-day life of the patient. It, however, enjoins the observance of

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"brahmacharya" and the usual dietetic restrictions. If by chance, a breach of these rules does happen, no serious harm need be apprehended. The patient may not reap the maximum benefit sought. that is all. Among the medicines used in this process are Chyavanaprasa, Amritaprasa and Bhallathaka Rasayanas. In accordance with the condition of the patient the duration of the treatment may vary from seven days to years. This slow result is due the adaptation of the treatment to the ordinary life".

'Kuteepraveshikam', on the contrary, yields better and more immediate results. It imposes severe restrictions on the patient. Even the diet may have to be taken in the form of medicine. During the course of the treatment the patieat is prohibited from putting on wearing apparel of any kind and from exposing himself to the elements. Physically he should be undisturbed by any sound, and mentally he should make himself impervious to all sensations of emotions. In short, the patient has to have complete mastery over his mind and body alike. "Brahmacharya" has to be observed in word, deed and thought. He has to live in set surroundings dictated by the nature of the medicines and the seasons. Generally, the place chosen should be away from the bustle and confusion of ordinary life, but well provided with all the necessary amenities. The room or 'kuti' has to be specially constructed with all the necessary Sastric equipments. Besides the entrance, the room should have only a couple or so of small holes to let in free air. Enough precautions have to be taken not to let in heat, cold, draught or light more than what is utterly necessary. None except the physician should have access to the patient. The dimensions of the 'kuti' should correspond to the Sastric determinations

This treatment can only be administered by a learned physician well experienced in this branch. Before admission into the 'kuti' the patient has to undergo a preparatory treatment, which consists of external and internal purification of his system by 'Snehaswedam', 'Vamanam', 'Virechanam', 'Basti', 'Nasyam' and 'Rakthamoksham' followed by a few

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days on special diet This over, the patient is admitted into the 'kuti' at an auspicious moment for the treatment proper. This treatment may extend over a period of seven days, fourteen days, twenty-one days, a mandala (forty-one days), or in extreme cases, even a year, in accordance with the nature of the disease and the condition of the patient. Among the medicines used in this treatment 'Braahmya' and 'Aamalaka Rasaayanas' deserve special mention.

As the treatment proceeds, the constituent cells of the body undergo a transformation. The potency of the medicine administered creats in his body young and energetic cells to take the place of the old and decayed ones. The growth and formation of these new cells can be inferred from the withering of the hair, teeth, nails and skin. This, in no way, should cause apprehension. The treatment may be concluded with the complete reformation of the new cells ; but care should be taken that the patient, in no way and under no circumstances, violates, in the least, any of the restriction imposed on him by the physician, until and unless the new-fledged cells acquire full and complete stamina to withstand the strains of ordinary life. Any violation of these restrictions may have fatal consequences.

From the meagre reports we have about the present treatment that Malaviyaji underwent, it appears that he took the 'Kuteepraaveshika Rasaayana Chikitsa'.

Not only is this mode of treatment far superior in its efficacy to the Western but it is also within easy reach of the generality of men. In a country like India where the people are economically very backward, Ayurveda with its Rasaayanic treatment, indeed, a great boon.

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Reports of Societies Etc.

REPORT OF THE 8TH ANNUAL CONVOCATION

OF THE

Andhra Ayurveda Visva Vidyalaya.

COCANADA, (25-1-38).

The eighth convocation of the Andhra Ayurveda Visva Vidyalaya was held in the local Theosophical hall, the Hon'ble Mr. M. Thirumal Rao Pantulu M.L.A. Central Assembly, Delhi, presiding, for the distribution of Titles and Diplomas to the candidates who passed the various examinations of the institution.

The proceedings commenced with prayer, the students and staff singing the national song of the LORD OF CURE in chorus, the assembly standing on their bare feet.

The registrar read his progress report, and explained the methods of work of the Visva Vidyalaya college, and project of new clinical Courses of Licenciates ef Indigenous Medicine. The success fulcandidates were served with Certificates and Diplomas, with the Grace of the Hon'ble President and the blessing and advice of the Principal.

Vaidyayatamsa, Sarabada Seshagiri Rao spoke on the merits of the Registration of Indigenous Practitioners, and advised the alumni to maintain the high standard of the ethics of Ayurveda, and the honour of the Institution.

The President expressed his sympathy for the institution and its work, and exhorted the staff and students to work with earnestness and hope. He said that Ayurveda was as old as the Vedas, and in fact it is the fifth Veda that embodies the science of healing and the art of ilfe. Our ancestors considered that the well-being of the physical body

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was the basis of all civilization and culture. He proceeded saying that our life was based on discipline both individual and national, and that preventive medicine was the first consideration and curative the next.

It is a pity, he continued, that such a science had fallen on evil days, and allopathic medicine, as every other thing from the west, had come to occupy a dominating position in the country. Now that the Congress ministries have come into office, it is their duty, he said, to at least revive the lost science of this ancient land.

Our movement has been one of negation of cultural conquest of India by the west, and it is the bounden duty, he emphasized, of all genuine congressmen, who stand for congress ideals, to see that this ancient science was restored to its former glory.

Continuing, he desired that our love for western science should not blind us to the needs of our country. He could not but pay his humble tribute to the late Rajah of Panagal whose patriotic instinct brought into existence the Government school of Indian Medicine. But, it was receiving a step-montherly affection from the Government, he observed, and that the Ministry did not seem to be having a proper perspective of the large field and talent that was being handed down from father to son in the field of Indian Medicine.

The new system of registration was literally running, he remarked, a large number of men into the field of registration, and that a more systematic way of judging talent than a mere certification of a revenue official was needed. He hoped that the Minister, at the head of the department, who is a renowned surgeon, would give a little of his kind attention to this National system and its re-habilitation in its former glory.

Vernacular as the medium of instruction was the cry of all educationists, and Telugu as the vehicle of instruction, he hoped, would go a long way in establishing a large number of indigenous practitioners and students on a pedestal of efficiency.

His friends in the Provincial Assembly, he presumed, will evince greater interest in the matter and help to resuscitate and organise the system of Indigenous Medicine on a more intensive and wild field. He

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concluded with the expression of his deep sympathy with the movement for the revival of the national systems of medicine in general and the progress of this institution in special.

After the usual thanks-giving by the registrar the function terminated with the song of the Lord of Cure, and the distribution of fruits and snapping of the group by Messers Ram's Studio.

NEWS & NOTES.

Bombay.

To regulate the qualifications and to provide for the practitioners of Indian System of Medicine such as Ayurvedic, Unani etc. is the object of a Bill which the Bombay Government have just gazetted.

The Bill seeks to empower the Provincial Government to establish a Board to be called "The Board of Indian Systems of Medicine, Bombay" consisting of thirteen members with a president nominated by the Provincial Government. This Board shall have power to appoint a Registrar who will control and supervise the activities of the medical practitioners,

"If at any time it will appear to the Provincial Goverdment that the Board has failed to exercise or has exceeded or abused any of the powers conferred upon it by or under this part, or has failed to perform any of the duties conferred upon it by or under this part, the Provincial Government may, if it considers such failure, excess or abuse to be of a serious character, notify the particulars thereof to the Board, and if the Board fails to remedy such default, excess or abuse, within such time as the Provincial Government may fix on this behalf, the Provincial Government may dissolve the Board and cause all or any of the powers and duties of the Board to be exercised and performed by such person and for such period as it may think fit."

"For some time past there has been an insistent demand from the public in this Presidency for the recognition by Government of the

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Ayurvedic and Unani systems of medicine, and repeated representations have been made to the Government for the adoption of the legislative measures to remove the disabilities from which the practitioners of these systems of medicine are suffering at present. The object of the Bill is to provide for the the registration of such of the indigenous medical practitioners as have had a full scientific training in the Ayurvedic and Unani systems of medicines and to protect the public from the activities of uneducated and half educated quacks of all systems"—

MADRAS

The inmates of the Government Indian Medical School Hostel celebrated their Hostel Day under the presidency sf the Hon. Dr. T. S. S. Rajan, Minister for Public Health. Mrs. Ammu Swaminathan hoped the Government would provide a hostel for both the girl and boy students, managing their affairs efficietly.

The Hon. Dr. T. S. S. Rajan, in winding up the proceedings said that to him all systems of medicine were a quest after something which many of the systems had not yet been able to solve—a search for what was so aptly expressed in Hindu philosophy as "ananda" or the bliss of life. Ayurveda was not merely a mode of treatment, it signified the art of trying to live effectively and purposefullp, with a desire to contribute and share the happiness of all humanity. The science of Ayurveda rested not on statistics of cures of diseases, but on the fundamental concept of a healthy life, usefully lived for a definite purpose.

——:o:——

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Reports of Societies Etc.

Ninth All-India Oriental Conference.

RULES

OFFICE OF THE ALL-INDIA ORIENTAL CONFERENCE.

The present constitution of the All-India Oriental Conference, as adopted by the fourth session will be found in the following pages. Persons interested in Orientalia in all its branches and desirous of joining the Conference as regular members, as also those entitled under the rules to form the Council of the Conference, are hereby requested to sign the enclosed form and return it along with their subscription of Rs. 10 for the session, to the Local Secretary.

S. K. Belvalkar. General Secretary.
M. H. Krishna, General Secretary.
R. V. Poduval, Local Secretary.

Trivandrum,
10th March, 1937.

THE ALL-INDIA ORIENTAL CONFERENCE.

1 Name. The All-India Oriental Conference.

2. Objects. (a) To bring together Orientalists in orders to take stock of the various activities of Oriental scholars in and outside India.

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(b) To facilitate co-operation in Oriental studies and research.

(c) To afford opportunities to scholars to give expression to their views on their respective subjects, and to point out the difficulties experienced in the pursuit of their special branches of study.

(d) To promote social and intellectual intercourse among Oriental scholars.

(e) To encourage traditional learning.

3. Sessions. The Conference shall ordinarily meet every two years, and at such places as may have been decided upon at the previous session.

4 Officers. The Officers of the Conference for each session shall be :—

(a) The President.

(b) Secretaries not exceeding three.

(c) Treasurer.

5. Organization. The organization shall consist of :—

(a) The Conference.

(b) The Council

(c) The Executive Committee.

6, Conference Membership. Any person interested in Oriental learning may become a member of the Conference by paying Rs. 10 per session ; every such member, if not in arrears, shall be entitled to a copy of the Proceedings.

7. Council. The Council shall consist of :—

(a) All members who have attended three or more meetings of the Conference (including the one taking place at the time) and have submitted a paper or papers that have been accepted at any one or more of these meetings.

(b) Those members who have held any office in any Conference.

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(c) Members not exceeding ten co-opted by the Council upon the recommendation of the Local Secretary and the Local Reception Committee from among the members of the Session. . The Council shall meet at least once during each session, usually at the end of the gathering. It shall deal with all matters referred to it by the Executive Committee.

8. Executive Committee.

The Executive Committee shall consist of :—

(a) The President, who shall be the Chairman.

(b) The other officers, mentioned in Rule 4.

(c) Fourteen members elected by the Council. These shall hold office for two years and shall be eligible for re-election.

The Executive Committee shall have full power to transact all business ; it shall carry on the administration work and submit to the Council such questions as it thinks advisable, at its annual meeting, or, if necessary, at a special meeting. The Executive Committee shall collect the membership fee.

9. President.

The President shall be elected by the Executive Committee.

10. Presidents of Sections,

The Presidents of Sections shall be elected by the Executive Committee.

11. Secretaries and Treasurer

The Secretaries and the Treasurer shall be elected by the Executive Committee. They shall hold office until their successors are appointed. At each session, after the place of the meeting of the next Conference has been determined, a Local Sec-

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retary, resident in that place, shall be appointed, who shall be an ex-officio member of the Executive Committee.

12. Reception Committee — A local Reception Committee shall be constituted along with the Working Committee, at least six months before the Conference meets. The Reception Committee shall appoint its own Chairman and other officers, and shall, in consultation with the Executive Committee make arrangements for the reception and entertainment of the members, and carry out all arrangements in connection with the session of the Conference, including the publication of the Proceedings and Transactions of the session.

13. Finance — Each session of the Conference shall be self-sufficient financially. It shall make over to the Executive Committee the balance of money, if any, and also such copies of the Proceedings as remain after distribution.

14. **Addition and Alterations** — Additions to, and alterations of, and amendments to these rules shall be made only at a meeting of the Council, and shall come into force after being approved by the Conference. Proposals regarding these must appear on the Agenda and be circulated at least twenty-four hours before the meeting.

15. **Questions relating to the constitution** — Questions relating to the constitutiou of the Conference shall be considered by the Executive Committee, before these are considered by the Council.

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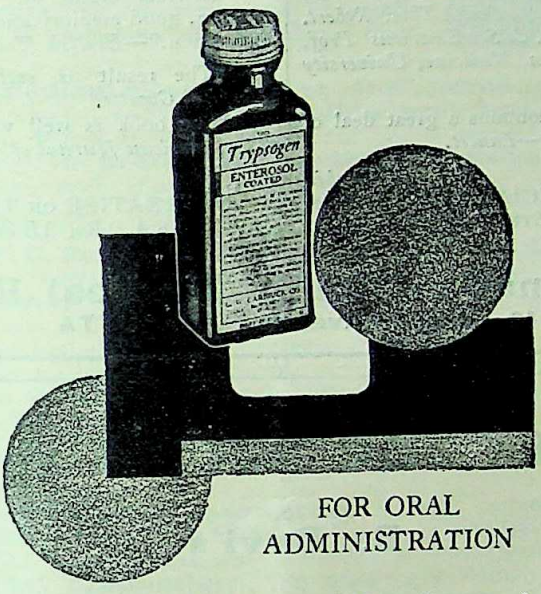

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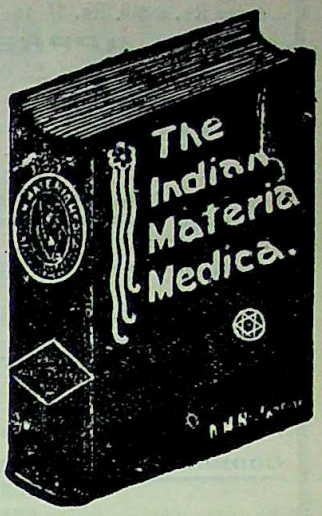

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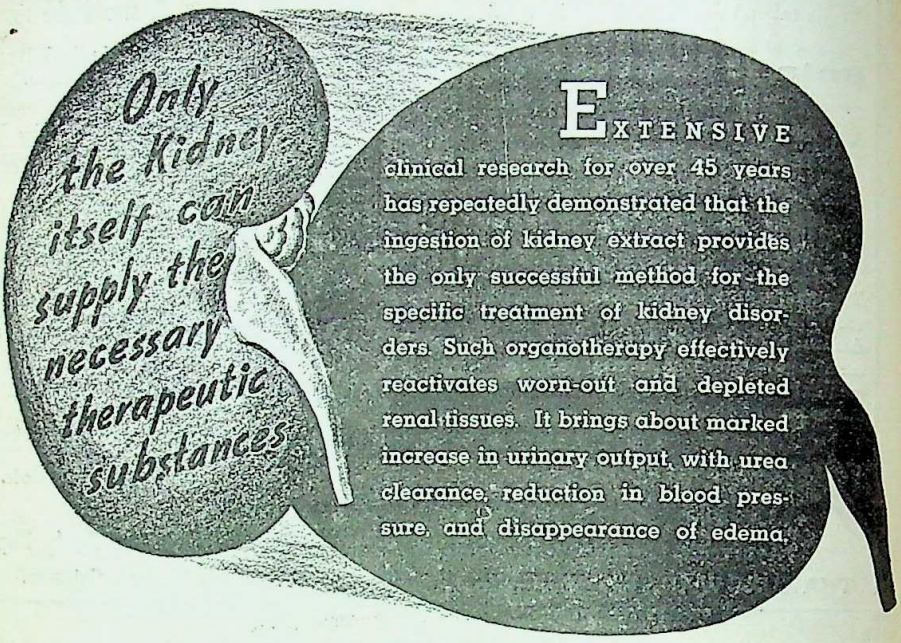

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The Going World

——:o:——

It is our misfortune that in the Congress regime in the provinces non-Ayurvedists are the arbiters of our destiny. So, Health Ministers who are Doctors of Allopathy, in their innocence of what Ayurveda, the great 'Science of Life' is, tries to favour it with proposals which are really inimical to the interests of Ayurvedic resuscitation. We are waiting to see the final disposal of the vexed question concerning the Madras Board of Indian Medicine by Dr. Rajan holding the Partfolio of Health. In the meantime has cropped up the problem of State organisation of Ayurvedic profession and education in the western presidency of Bombay. The provisions or statutes as drafted on Governmental initiatives are far from satisfactory, nay they have already temorised the Vaidyas and Hakims of the presidency. The penal clause proposed for recalcitrant non-registering physicians has taken their breath away. Violation of compulsory registration is to be visited with six month's incarceration and a fine up to one thousand rupees. A deputation of the affected communities recently waited upon Dr. Gilder, the Health Minister, representing in

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forcible terms the absolute necessity of organising the proposed Board on a thoroughly representative and elective basis and eschewing preponderance of non-Ayurvedic elements from the constitution of the Board and the curriculum. The Madras Central Board of Indian Medicine is confronted with a similar situation inspite of its first lease of life extending over three years. Let Ayurvedins and Hakims take a bold and united stand against such iniquitous and humiliating propositions.

The 'Medical Digest' prefaces its December, 1937 number with an article captioned 'Some Thoughts on Indian Medicine'. After trying to look at his chosen subject with a dispassionate eye the writer curiously passes his final judgment that Ayurved is a backward science, and that its independent existence is threatened with dissolution unless it is radically overhauled, and that it may at best be harnessed to subserve the purposes of allopathy to evolve a curious amalgam of a National Medicine. We wish the learned writer had sat at the feet of an Ayurvedic *Guru* before he dared to be an oracle. The surpassing superiority of Ayurved and its triumphs in the field of therapeutics may dumb-found the false vanity of any one, who is a seeker of truth. Allopathy with all its unholy and political backings may but make wry faces at Ayurved for a time only. Well might the writer turn himsels to the काय-कल्प-सिद्धि recently undergone by no less

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a personality than Pandit Madan Mohan Malaviya, who is the Vice-Chancellor of an eminent university, where the Medical Faculty founded by him, is Ayurvedic.

We do not know what changed the decicion of authorities of Oriental Conference at Trivendrum to hold the Ayurvedic section attached to it under the presidentship of captain Srinivas Murthy against which a quite storm of protests had been raised from various parts of the country, and regarding which the Executive Committee of the Conference had communicated an adamantine attitude to all protestants. But an M. B., C. M. of the Travancore State Service, who has ultimately presided over the Conference is a non-Ayurvedist. So, the insult to Ayurved stands. Of course, the president has not uttered anything particularly damaging to Ayurved, the glorious haritage of Oriental culture. But we cannont see eye to eye with all he has said, and subscribe to the views expressed by a layman belonging to a rival science The Chairman of the Reception Committee of the fourteenth session of the All-India Medical Conference has happily suggested the inclusion of a course of instruction in Ayurvedic Medicine in the studies of the allopathic students. But the reason he has assigned to back up his recommendation betray his gross ignorance of the real conditions prevailing in the country. Is Ayurveda the relief of the poor people of the country-

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sides alone? Let us present him with the observations of a whilom Satrap General in Lord Hardinge :—

"When I remember how many millions of people in India are beyond the reach of allopathic aid, provided by the Govenment, and how many of those, who have means of access to consult best doctors, still prefer to be treated in accordance with the indigenous system of medicine, I come to the conclusion that I should be wrong to discourage the scheme, which aims at improvements and developments of this branch of medicine."

The Ayurvedic world has a distinct duty in connection with the boycott of Zanziber cloves. Clove is largely used in Ayurvedic preparations. The Ayurvedists should see if indigenous cloves are available, and in the event of doubt they may very well see what suitable substitute is available in Ayurveda in place of clove.' The interests and prestige of Indians should be held dear by the Ayurvedins who are keeping up the glorious cultural heritage of India in Ayurveda in the face af all odds.

M. K. M.

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Original Articles

VACCINATION KILLS MORE THAN POX

BY

K. F. WILLIAMSON

Advocates no longer claim that vaccination is an absolute protection against smallpox for any particular period ; they do not deny that vaccinated persons have died of smallpox in the past ; they will not give you any guarantee that, if you are vaccinated, you will not be found amongst the smallpox-dead in any future epidemic. All that is left of their claim amounts to this : vaccination lessens your chance of contracting smallpox, and 'sometimes' modifies the attack when you do get it. The Registrar-General has a record of 4,000 vaccinated persons who died of smallpox in this country between 1891 and 1930. If vaccination did not protect these 4,000, is there any particular reason why it should protect you ?

Believers in vaccination would do well to consider whether it is worth their while to undergo this dangerous practice of having disease inflicted on them for the sake of the small amount of protection which the vaccinators themselves can offer them. The results show, moreover, that even this small amount of protection claimed is a delusion.

Vaccination has proved a failure wherever it has been tried. It failed in this country when smallpox was a scourge, for the worst epidemic occurred at a time when the population was best vaccinated.

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In Germany, vaccination was made compulsory in various parts from 1807 until 1835. In spite of all this vaccination, Germany had 170,000 smallpox deaths in the 1871-2 smallpox epidemic.

Italy has been one of the best vaccinated countries in Europe. Professor Carl Ruata calculated that in 1880, 99 per cent. of the population was vaccinated and yet in the three years 1887-9 there were no fewer than 47,775 smallpox deaths.

The same tale of failure can be told of every country where smallpox has been a menace.

England and Wales, and Switzerland, the two most lightly vaccinated countries in Europe, have had the lowest smallpox death-rates. Between 1919 and 1927, England and Wales, and Switzerland had smallpox death-rates of about one in two million persons, while well-vaccinated Germany, Belgium, Austria, and France, had four times as many ; Italy had no less than one hundred in a million, and well-vaccinated and re-vaccinated Protugal had some three hundred in a million. Norway, with practically no compulsion, has been very free from smallpox ; Holland suspended compulsion in 1928 and has had less smallpox than she had before. Austria and New Zealand have almost given up vaccination, but have no smallpox worth mentioning.

How can anyone, in the face of these facts, claim that vaccination protects countries form smallpox ? Is it not merely a superstitious belief ?

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To say it is vaccination that has led to the great reduction of smallpox is to imply that all the sanitary measures, improved drainage, clean water supply, etc. which have abolished plague, cholera, and typhus, have had no effect on smallpox, one of the chief filth-diseases. Only to state the proposition is to show its absurdity. Even those who are foolish cannot give the credit to vaccination, because smallpox has continued to decline in this country in spite of the neglect of vaccination. With less than 40 per cent of the births now vaccinated, there is hardly any smallpox ; in 1935 and 1936 there was not a single smallpox death in the whole country.

Besides being useless as a preventive, vaccination is a dangerous operation. In the seven years between 1922 and 1929, 183 cases with 93 deaths from post-vaccince encephalitis were reported to have occurred in this country by a committee set up by the Government to inquire into the matter. It should be noted that many of the injured are probably ruined for life by this disease, which affects the nerves and brain. Professor Turnbull, of the London Hospital, and Professor McIntosh, of the Middlesex Hospital, pointed out that vaccination was not a chance coincidence but the causal factor.' In 1926 Professor McIntosh said : "Scientifically it cannot be disputed that from every point of view the introduction of virus capable of multiplying in the body of the individual is bad. The effect cannot be controlled and may lead to unforeseen results. It has recently been shown that nervous disabilities may follow vaccination."

In 1932, further 15 cases with 8 deaths from this terrible disease, caused by vaccination, were admitted to have occurred making 198 cases with 101 deaths in this short period.

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ROYAL COMMISSION

Many earlier cases of disease caused by vaccination have been reported. More than 600 cases were notified to the Royal Commission on vaccination, which reported in 1896. The Commission itself admitted that "the dangers said to attend vaccination are undoubtedly real and not inconsiderable in gross amount." The Minority Commissioners said : "Not-withstanding repeated and emphatic assertions to the contrary, the admission must, without hesitation, be made that risk attaches to the operation of vaccination."

Dr. Mukuna, Medical Superintendent of the Fulham Smallpox Hospital, in 1883 made an inquiry from a number of other medical men, who reported 126 cases of erysipelas, 43 cases of scrofula, and other diseases, all caused by vaccination. Dr. Killick Millard, Medical Officer of Health for Leicester, said, "Undoubtedly the record of injuries caused by vaccination constitutes painful reading."

It is bad enough to know that vaccination, besides being a failure, has been killing and injuring people, but what are we to say when we discover that it has been killing more than the disease which it is designed to prevent ?

Less than 40 per cent. of the births are now vaccinated in this country. In spite of this, in the last thirty years only 86 children under five have died from smallpox, but 227 have been killed by vaccination. That is, vaccination has been killing two and a half times as many babies in less than half of the population that

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is vaccinated, as smallpox has been killing in the whole population.

These are the Government's own figures of cases in which vaccination appears as a cause of death on the death certificate, and which the Registrar General has recorded as "Deaths from vaccination or associated therewith. They are the cases of children who were well enough to be vaccinated, and who were dead soon after being vaccinated. The Registrar General has recorded 120 of them as having died from 'vaccinia', the rest of them died from other effects brought on by the vaccination.

How any intelligent body of men can insist on the continuance of a system that has results like this, is it difficult to understand ? To argue that the country would be overrum with smallpox if vaccination was done away with is ridiculous in view of the experience of our own country and the experience of other little vaccinated countries, and of Liecester which has neglected vaccination for many years. In the last thirty years an average of only 6·1 per cent of its births has been vaccinated and yet this unprotected town has had only two smallpox deaths during the period. It is idle to say that vaccination is necessary.

Smallpox will come from the East, we are told, and will take a terrible toll. Curiously enough, smallpox came from the East to one of our popular sea-side resorts in 1936, and the only persons who got the disease besides the vaccinated and re-vaccinated person, who brought it, were three others two of whom had been previously vaccinated, and one re-vaccinated.

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If we take the smallpox death-rate for all ages for this country for the last thirty years, we find that the average number of deaths per year is less than one in two million persons. The total number of deaths caused by vaccination during the same thirty years was 308, which gives an average of a little over ten a year. The risk, then, that any one runs of dying from smallpox in this country is less than one in two million persons, but the risk that any one would run of being killed by vaccination, if vaccinated, is the risk represented by ten per year of the comparatively small number vaccinated each year, an enormously greater risk. Who, knowing these facts, would be vaccinated? No man in his senses would submit to it, whether he believes in vaccination or not. And even if you were foolish enough to run this greater risk with the object of trying to avoid the smaller one, you have no guarantee that you will not die of smallpox inspite of it.

Who, knowing these facts, is going to have his baby vaccinated, making the child ill, bringing anxiety into the home, and taking the risk of permanently injuring it, when its chance of serious smallpox is so slight and its chance of a vaccination death so much greater?

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कायकल्प चिकित्सा

BY

KAVIRAJ M. K. MUKHERJEE

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The claim that Astanga Ayurveda has a grand conception of all sorts of medical requirements of the human kind has recently been brought to the fore by Pandit Madan Mohan Malaviya's taking recourse to the Ayurvedic *Kayakalpa Chikitsa* for renovation of his physical and mental powers. But for the unfortunate fact of the best intellects of our heaven-forsaken motherland with but rare exceptions, being under the influence and domination of western culture, many of the incomparable beauties of Ayurvedic Therapeutics unknown to the present generation of our compatriots, would have easily been reveale l to the awe-struck world. Hope Malviyaji's noble example would be found worthy of emulation by the best men of our land to most of whom the wonders of Ayurved are but a sealed book because of their being nurtured in outlandish ideals and traditions, which sympathies and leanings they find it hard to discard even in the face of irrefragable evidences.

The two sections of **रसायन** and **वाजीकरण** of Ayurved are but the recent subjects of research in the western medical world. The **भूतविद्या** of Ayurveda, which the westerners summarily dismiss today as mere cock—and—bull stories of unscientific conception, may similarly be recognised in course of time with reverance by the occidental medical savants in their quest of truth, as worthy subects of knowledge and critical study. How soon we can bring our cultural heritages to the proper state of reception

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depends upon the measure of our progress in returning to the realisation and rediscovery of the glories of our own culture and civilization.

From ancient times the Hindu *Rishis* have tried, and tried with success to devise means and discover remedies to acquire amazing longevity retaining all powers intact till the last breath, to quit which in consciousness in full possession of powers betokens, according to Hindu philosophy, an enviable life religiously lived. This longevity they required to avert being thrown in corporeal gaol in repeated births, 'all being and all having' being regarded as positive sources of misery, and they wanted to advance and achieve the goal of life in one state of existence, if possible,—the goal of the emancipation of the soul from the bondage of the flesh. It goes without saying that the Aryans believed in tramsmigration of soul, as also in **कर्म्मफल**।

Of the trio of **एषणा**s' of Ayurveda, which are intimately correlated, **धनैषणा** and **प्राणैषणा** are not meant for the mere enjoyment of the gross pleasures of life, but aim at the finale of **परलोकैषणा** or spiritual pursuits culminating in Beautitude or **मोक्ष** The maxim **शरीरमाद्यं खलु धर्म्म-साधनम्** originated in this grand conception of the *Summum Bonum* of life. For a spiritul civilization all material pursuits are uniformly of secondary importance, being mere means to the end. So, the Hindus began to strive for **चित्तस्थैर्य्य** or **कायस्थैर्य्य** from the dim days of antiquity. The book of foreign writers, and the chronicles of ancient travellers from other lands of the enlightened world would bear unmistakable testimony to this. Even the fact is known of

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foreign kings having sent agents to India, the 'Land of Light', for knowing the processes and remedies, employd with success for rejuvenating old people and staying the decadence of age.

पारद (Mercury) has played the title role in the **रसायन** therapy of Ayurveda. The very nomenclature **पारद (पारं** i. e., **मोक्षं ददाति इति पारदः)** is significant. It is again **शिववीज** i. e., its source is in Lord Siva who brought the Science of Ayurveda into existence by His Divine Meditation, and who is the Supreme Giver of All Good. Barahamihira, the great Hindu Astronomer, flourished in the sixth century A. D., who in his famous 'Brihat Samhita', sings the praise of the efficacy of purified Mercury aided by special **अनुपान**'s (vehicles), in giving youthful vigour. In one of his monumental works, betitled **सर्व्वदर्शन संग्रह**, which is a compendium of the different schools of Hindu Philosophy, that scholar and sage Vidaratnya Sayana Madhavacharyya, who dates from the 12th century Anno Domino, has devoted a particular chapter of great importance to **रसेश्वर दर्शन**. According to this **दर्शन**, Mercury, subjected to eighteen processes of purificatiou, ensures systemic strength and immunity. So. **मोक्ष** (salvation) so devoutly desired by all pious Hindus, may be sought in Mercury.

The difficulty of proving this wonderful efficacy of Mercury in these days is mainly attributable to the purificatory processes of Mercury being at a discount. These processes (generally eight in number) with all niceties and implications must be deeply dived into, if full benefit is to be obtained from use of Mercury in **रसायन चिकित्सा**। General ignorance prevails now-a-days in regard to the miraculous effect of purified Mercury. The Tantric

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processes are well worth being unearthed for the benefit of people in these days of low longevity in India. Mighty powerful is this **संस्कृत पारद** being unexcelled in efficacy. (**"बद्धः खेचरतां धत्ते," "कोऽन्यः सूतादपरः"**, etc.)

Bagbhata's Samhita (**भगवत संहिता**) describes details and results of **कायकल्प-चिकित्सा**। But earlier **संहिता's**, on which Bagbhata's works are based, mention two kinds of **रसायन चिकित्सा** to ward off the infirmities of old age and retard its ugly and unwelcome approach. **कायकल्प** is confined to herbal remedies prepared by special methods and allied with special diet and observances. In the **रसायनाधिकार** of Charaka and Susruta *Kutiprabeshik* and *Batatapik* medicines are mentioned. These two systems of **रसायन चिकित्सा** of these two great authors are in consonance with the methods of the *Tantric* School. **कुटीप्रवेश रसायन** absolutely confines the subject inside a specially constructed cottage in which all requisites of the treatment have been previously stocked. **कायकल्प**, too, pertakes of this nature of medical internment, whereas the **वातातप** form of **रसायन** does not impose restrictions of the other, and does not promise its full results.

पारद-भस्म is not always applied singly. In combination with other ingredients also, it is known to yield similar results. **मृगाङ्करस** may be instanced from **रसरत्नाकर** of the great Hindu Chemist and Ayurvedist Nagarjuna, who rewrote Susruta's *Samhita*. King Salabahana was administered this mysterious antidote. The properties of it are described below in original texts :—

"सर्व्वव्याधि-विनिर्म्मुक्तः अजरामरणन्तथा।
केशा दन्ता नखाश्चैव जायन्ते च पुनर्नवाः॥

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दिव्या दृष्टिः प्रवर्त्तते मृगाङ्कस्य प्रभावतः ।
राजयक्ष्मा प्रशाम्यति भस्मसूते चेषा त्रिया ॥

Signs of youth, health and beauty reappear from successful treatment according to all **रसायन** methods. The happy results are delineated in beautiful colours as follows :—

भेषजं द्विविधञ्च तत् ।

"स्वस्थसौजास्करं किञ्चित् किञ्चिदार्त्तस्य रोगनुत् ॥
दीर्घमायुः स्मृतिं मेधाः आरोग्यं तरुणं वयः ।
प्रभावर्णस्वरेदार्य्यं देहेन्द्रियबलं परम् ॥
वाक्सिद्धिं वृषतां कान्तिं लभते ना रसायनात् ।"
(प्रथम अध्याय, चिकित्सित स्थान, चरकसंहिता ।)

But one who has not lived a life of discipline is not amenable to this treatment. For the full measure of benefit so alluringly depicted in the *sastras*, chosen suitable subjects must punctiliously observe all the medical injunctions in connection with the **रसायन** methods.

It is not possible to discuss such a vast and important **अङ्ग** or Division of Ayurveda in the short compass of a mere article. Efforts have been made here simply to introduce the readers to this subject and interest them in inquiring into Ayurved, which is an ocean of medical knowledge of unfathomable depth.

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PATHYAPATHYAM.

BEING

A treatise on dietetics in Ayurveda

OF

KAVIRAJ VISWA NATH SEN.

Translated by

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BENEFICIAL PRACTICES AND DIETS IN THE PROVOCATION OF PHLEGM

Emetics, fasts, collyrium, sexual congress, massage, swedanam (fomentations), thinking, waking up, physical exertion, walking long distances, suppression of the urgings of thirst and other urgings of nature, *gandusham*, *pratisaranam*, *pradhamanam*, riding over elephants and horses, inhalation of smoke, covering the body with cloths etc., wrestling, giving too much of movements to all the organs of the body, errhines, excitement of fear[१७] and methods of treatment that conduce dryness and heat to the body, the use of old *Sali* and *Shashtika* rice, Nishpava (*Vigna Catiang*), *thruna dhanyas*, Chanaka (*cicer aretinum*), Mudga (*phaseolus mungo*), Kulutha (*dolichos biflorus*), barley, *ksharas*, the mustard oil, hot water, the meat juice of animals of wilderness, Rajika (the mustard seeds), the sprouts of Vetra (*Calamus rotang*), Kulakam (*trichosanthes dioica*), Katillikam (*momordica charantia*), Vartakam (*solanum*

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melongena), Udumbaram (figs)ऊदुम्बर, Karkotam (*momordica mixta*), garlics, the plantain flower, the seeds of the Indian hemp, Suranam (the roots of *Amorphophallus Campamelatus*), Nimba (*melia azadirachta*), the garden radish, Upodika (*basella rubra*), Varuna (*Cretaeva Religiosa*), Tikta (*Picrorrhiza Kurroa*), Trivrit (*ipomoea turpethum*), honey, piper, betel, water mixed with the roots of *andropogon muricatus*, old wine, the three acrids, the three fruits, the cow's urine, Laja (fried paddy), food made from the fried rice, house which is comfortably warm,ऊष्ण *Kamsya-bhasmam*, *Ayobhasmam*, collyria, *Muktabhasmam*, and articles that possess pungent, bitter and astringent tastes ; these drinks, foods, practices and medicines conquer the excited phlegm.

Baneful Practices and Diets in the same

Administration of oils, rubbing the body with oils, sitting (always), day sleep, foods that contain ingredients of inharmonious qualities, the morning time, the seasons of *Sisira* and *Vasanta*, the first quarter of the night, boyhood, just before the taking of food, foods and drinks that are new, Masho (*Phaseolus Mungo*), the new rice, fishes, flesh, sugarcane, foods made from milk, the kernel of the palmyra, liquid foods, *peya*, the fruits of Bhavyam (*dillenia indica*), Upodika (*basella rubra*), the jack fruits, the coriander seeds, Ashadha-phalam, the date fruits, *anulepanam*, the cocoanut water, milk, *payasam* (this is a preparation of milk, rice and other spices), articles that possess sweet, acid and saline tastes, foods that are heavy to digest, the dew water, Santarpanam (foods and drinks that are cooling, oily, nutritive, etc.) ; these drinks, foods, practices and medicines are poisonous in the excitement of phlegm.

Practices and Foods in Different Seasons.

Harmonious Practices and foods during Vasanta

Massaging the body, emetics and purgatives and errhines, indulgence in wandering, sexual congress, and physicai exercises

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smearing the body with saffron, *aquilaria agallocha* and sandal wood pastes, the use of the three fruits, turmeric (nisa); Vasa (*Adhatoda Vasica*), the Indian hemp, the three acrids, Grandhikam, Aswagandha (*Withania Somnifera, Dunal*), Yamani (*Ptychotis Ajwan*), the cumin seeds, ginger, Punarnava (*Boerhavia diffusa*), radish, Upadika (*Basella rubra*), Kushmandam (*Beningcasa Cerefera*), asafoetida, Medhi (*the fenugreek*), Tumbi (the fruit of *lagenaria vulgaris*), the ripe fruits of Trapusam (*cucumis sativus*), Dugdhika (*oxystelma esculentum*), Vastuka (*chenopodium album*), the flowers of Kanchanara (*Bauhinia acuminata*), Tanduliyam (*amaranthus polygamus*), Patolam (*trichosanthes dioica*), Surana (*amorphophallus compamelatus*), Marisha (*amarantus oleraceus*), Karavellam (*momordica charantia*), Kasataki (*Luffa acutangula*), the fruits of Magadhi (*piper longum*) and Putana (chebulic myrobolons) soaked in honey, the meats of animals living in wilderness, the *shashtika* rice, the mustard seeds, Vajimandha (grams), Makustaka (*phaseolus lobalus*), barley, Mudga (*Phaseolus mudga*), the common peas, Adhaki (*cajanus indicus*), Kodrava (*paspalum serobiculatum*); Thruna dhanyas (small varieties of paddy as nivara etc.), Masuran (*cicer lens*), the red *cali* rice, Rajika (the mustard seeds), the maize and the castor seeds, Sigru (*moringa pterygosperma*), the ripe fruits of Kalinga (*cucumis melo*), Vrintakam (*solanum melongena*), the flowers of Sigru (*moringa pterygosperma*), onions, and garlics, all foods that are light (to digest), that are dry, pungent and heating, keen, astringent in taste, *ksharas*, the seeds of the *semicarpus anacardium*, *swedanam*, *dhumapanam* (inhalation of smoke), *gandusham*, *pratisaranam*, covering the body with clothes, *pradhamanam* (is a variety of nasya), indulgence in riding over elephants and horses, wrestling, honey, old wine, hot milk of cows, Tambulam, collyrium, Laja (fried paddy), thinking, waking up, physical exertion, the river water, pond water, well water, *Hamsodakam*, wheat of an year old, and cakes of wheat flour heated on fire, and articles

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that reduce phlegm and indigestion and Karkati (*cucumis melo*) and indulgence in dances joyfully, Vyosham (the three acrids), buttermilk mixed with Kshara, the use of *kvadhali* (is a kind of cake of northern India), the meats of hare, goat, small deer, the francoline partridge, Vartika (a sort of quail), the sparrow, the meat of the fish that live in rivers, tanks and wells, small fishes, bathing with warm water and retiring to sprivate places in gardens with one's own spouse decked with ornaments are beneficial.

Baneful practices in Vasanta.

The use of Nalika (*Hibiseus canabinus*), Upodika (*Basella rubra*), radish, *Rajakosataki* (*Luffa acutangula*), Masha (*phaseolus mungo*), curds, *Aluka (potatoes), the sugar cane, Sringataka (*Trapa bispinosa*), Rajamasha (*Dolichos sinensis*), Nivara (is a variety of small kind of paddy), †Kulmashaka (half boiled gram etc.), Holaka (fresh ripe grams and peas burnt in grass fire), the meats of goat, cock, *krusaram*, Prithuka (this is paddy moistened and lightly fried and then flattened and husked), preparations manufactured from sugar cane (as sugar, joggery etc.), the buffalo milk, and the use of small cakes prepared from Masha (*phaseolus mungo*), onions, foods that are acid in taste and oily in quality, sleep during day time, indigestible foods, the physician desirous of health should avoid (them).[530] (to his patients).

Harmonious practices and foods during Grishma.

The use of the white *cali* rice, sugar, mudga (*phaseolus mungo*), old barley, wheat, the meat soups of the flesh of brids and

*Aluka is Pindelu and other species of *dioscorea globosa*.

† Powdered barley half boiled and then made into cakes is also called Kulmshaka.

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animals living in wilderness, *Rasala*, clear syrups, *Ragas*, *khandavas*, meat juices, *saktu* mixed with sugar and water and cakes (of the same), exposure to the moon's rays, milk mixed with camphor,[531] cow's milk, buffalo's milk and their ghees, wine mixed with sugar and water, acid wine, the ripe plantain fruits, grapes, the jack fruits, the sweet mango fruits, foods that are sweet and that are easily digestible, all liquid foods that are cooling, that are oily,[532] drinking the water in which the flowers of Patali (*Bignonia suaveolens*) have been steeped and which is light, clear and cold and resorting to gardens which are bedecked with lofty trees (as high as the sky) having full-blown leaves and flowers and filled with an agreeable fragrance of flowers and which are so thick and shady and cooling as not to allow the rays of the sun (to pass through them), and which are devoid of cruel animals and which are pleasant with humming noise of the bees[533] or to places of sandy hills near the banks of rivers and living in houses (built in such places) wet with water made fragrant and cold with sandal wood and exposed to the rays of the moon and lying on beds (in such houses) spread with the flowers of Utpala (*Nymphoea stellata*) and Padma (*Nelumbium speciosum*) and with the tender leaves in the noon time and dwelling in houses filled (wet) with water or in Dharaghrihams,[534] or enjoying (kreeda) either with lovely maidens or with friends (of the same age), sleeping on the terraces of a storied building exposed to the breeze and the light of the moon during nights, wearing of thin and light clothes, wearing of the leafy stalks (Mrinala) of *Nymphœa* over the body, smearing the body with the sandal wood paste mixed with camphor, wearing jewels set with precious stones, fanning with fans that are wet with water,[535] wearing (garlands) jewels manufactured with camphor, the use of river water, wearing garlands of pearls and the flowers of Mallika (*jasminum sambae*), indulgence in sexual congress once in a fortnight, indulgence in bath and in day sleep, and hearing of music (vocal) and the

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voices of peacocks, bees, parrots, the *maina* (a brid) are the beneficial drinks, foods, practices and medicines for men during the season of Grishma.[536]

Baneful practices in Grishma.

Indulgence in physical exercise, exposure to the rays of the sun, indulgence in articles that possess pungent, acid and saline tastes, indulgence in sexual congress, and articles that enhance heat such as articles of dry quality and the rest should daily be avoided during Grishma.

Beneficial practices and foods during Varsha (Rainy Season.)

At the commencement of this season, the body should be cleansed (with the aid of emetics and purgatives) and then *Asthapana Vasti* should be administered. The use of old *Cali* rice, the meats of animals living in wilderness, old wheat, the meat juices, honey, old Aristas (medicated spirituous liquors), Yushas that increase appetite and digestive fire, and liquid foods that are commonly harmonious with the doshas (humours), and foods that are oily, heating, and foods that are mixed with honey and easily digestible, whey mixed with Souwarchalavana, the rain water, lake water, water once heated and cooled, well water, and articles that possess sweet and acid tastes, wearing of fine white clothes fragrantly fumigated, smearing of the sandal wood paste and wearing of garlands, living in places that are not moist, lying in open places devoid of dew and heat, journeying not on foot are beneficial to men during the season of rains[539].

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BANEFUL PRACTICES DURING RAINS.

Indulgence in acts that fatigue the body, exposure to the rays of the sun, *Udamandham*, the use of river water, exposure to fast, day sleep, sexual congress, cool breeze,[540] articles that possess cooling potency together with dry and keen qualities ; persons should try to avoid all these during the season of rains[541].

BENEFICIAL DIETS AND PRACTICES DURING SARAD.

The use of river water, ghee, purgatives, blood letting, the white *Cali* rice, wheat, the meats of animals and birds that live in the wilderness, Mudga (*phaseolus mungo*), barley, *khandavas*, meat juices that are clear, ghee, honey, milk, the fruits of Dhatri (*Emblica officinalis*), Patola (*Trichosanthes dioica*), sugar, food that is easily digestible, and articles that possess astringent, bitter and sweet tastes, and those that reduce bile, sugar cane[542], Camphor, lake water, cold water, Hamsodakam, Chandanam, dwelling in storied buildings, exposure to moonlight, wearing of thin clothes and fragrant garlands and of pearls, all methods of dry and cooling effects, singing, sight of dances ; these drinks, foods and conduct and diet are of high benefit during Sarad.[543]

BANEFUL DIETS AND PRACTICES DURING SARAD.

Eating full to the stomach, the use of curds, oil, exposure to the rays of the sun, the eastern wind, Kanjikam, wine, well water, Vasa, the dew water, alkalies, Masha (*phaseolus radiatus*), sesame seeds, the flesh of animals that live in marshy lands and in water, sleep during day time, foods that are of keen and dry qualities ; men desirous of good health should always avoid these during the season of Sarad.[544]

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Beneficial practices and diets during Hemanta and Sisira.

Rubbing the whole body with fragrant and wind alleviating (medicinal) oils, the application of *Siro-Vasti* with the same (kind of oils), wrestling with persons who are skilled in the art, application of pressure to the body with feet, taking bath according to the principles laid down (in medical scriptures), wearing clothes that are light and dry, fumigations of Aguru (*Aquilaria agallocha*), smearing the body with the paste of saffron and musk,[545] foods that are new, and those that possess sweet, acid and saline tastes and foods made from the pulvs of Masha (*phaseolus radiatus*) and wheat, and foods manufactured from the juice of the sugar cane and milk, the use of wines, oils and Vasa (fats), the meats of animals living in marshy lands and those that live in holes, and of those that are called *Prasahas* (those birds and animals that dart suddenly and forcibly upon their prey and eat it) and of those animals belonging to the *gramya* group (domestic) and of those that are aquatic in habitat and foods that are oily and heating, exposure to the sun, Swedanam, water that is comfortably warm[546], wearing of shoes to the feet, confining to chambers inside the house that are a little more warm, sleeping on beds, indulging with women that are dear and young and covering the body with thick clothes, (furred) skins, painted blankets and silken sheets have been laid down as beneficial by ancient physicians for persons during the seasons of Hemanta and Sisira.[547]

Baneful diets and practices during the same.

The dew water, Udamandham, exposure to wind, eating to satiety, foods that possess astringent and pungent tastes, fasts, foods that promote wind,[548] and articles that possess dry quality

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together with cooling potency ; one desirous of his happiness should always avoid these during the seasons of Hemanta and Sisira.[549]

BENEFICIAL AND BANEFUL PRACTICES IN ALL DISEASES ACCORDING TO THE CONSIDERATION OF THE DERANGEMENT OF THE HUMOURS.

An intelligent physician, in diseases born of the derangement of either one humour, two humours or the three simultaneously as fever and the rest, should in all cases consider them and prescribe the diet[550]. Foods and practices that alleviate wind in diseases born of wind and those that alleviate bile, in diseases born of bile and those that alleviate phlegm, in diseases born of phlegm and those that alleviate the two provoked humours in diseases born of the simultaneous derangement of those two humours[551] and those that alleviate the three humours in diseases born of the simultaneous provocation of the three humours should accordingly be prescribed.

Those foods and practices that are baneful to the humours should be known as baneful in diseases born of the provocation of those humours (either singly or combinedly) and (therefore) in all cases should be avoided respectively.[552]

THE SERIAL ORDER OF DISEASES MENTIONED IN THE BOOK.

Jwara, Atisara, Grahani, Arsa, Mandanala (Agnimandya), Ajeerna, Visuchi, Vilambika, Alasaka, Krimi, Pandu, Sonita-Pitta (Raktapitta)[553], Kshaya, Kasa, Swasa, Hicca, Swarabheda,

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Arochaka, Chardhi, Trishna, Murcha, Madatyaya, Daha, Unmada,[554] Apasmara, Vataroga, Anilasra (Vatarakta), Urusthambha, Amavata, Sula, Udavarta, Anaha, Gulmaroga[555], Hridroga, Mutrakricha, Mutraghata, Asmari, Meha, Medoroga, Udara Sotha, Vridhi, Bradhma, Galaganda[556], Grandhi, Arbuda, Gandamala, Apachi, Slipada, Vidhradhi, Vranasodha, Vrana, Sadyovrana, Nadivrana, Bhagna[557], Bhagandara, Upadamsa, Sukradosha, Kushta, Sitapitta, Udardha, Kotah, Amlapitta, Visarpa[558], Visphotaka, Masurika, Kshudraroga, Mukharoga, Karnaroga, Nasaroga, Netraroga, Siroroga, Nariroga (Streeroga), Balaroga, Visharoga[559]; the simultaneous attack of diseases (Roga sankramanam), the provocation of wind, bile and phlegm, the seasons of Grishma, Varsha, Sarad, Hemanta, Sisira and Vasanta, in these (diseases, deranged humours and seasons), the beneficial and baneful practices and diets have been laid down[560].

THE ANCESTRY OF THE AUTHOR.

Pandit Viswanath who is the great grandson of Umapati who was great among literary men and of wide fame and the grandson of Tapana who was the gem among good poets and physicians and the son of the couple Sri Gouri (mother) and Narasimha Sen (father) has compiled this treatise which describes the beneficial and baneful practices and foods (in diseases)[561].

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News and Notes.

The United Provinces' Government has evolved a new plan for the reorganisation of medical service in rural areas.

Considering the fact that medical treatment is sounder and more effective under the indigenous system than under the Western one, the plan envisages that the countryside should be dotted with Ayurvedic dispensaries to provide extensive relief at cheap cost, and that the Western system should be made aveliable at a given number of stations, representing each *tehsil* area. An ambulance car carrying Western equipments will also move about the country-side supplementing the Ayurvedic treatment, mainly on the surgical side.

All the rural dispensaries run on Western lines which are poorly equipped for want of finance, will be closed.

The scheme is to be started in two districts first, and later extended to other areas. It is expected that a lakh of rupees will be set aside for it in the budget.

Patna, Apl. 5.

Replying to a question as to the action taken or proposed to be taken by Government on the various proposals submitted by the Bihar Vaidya Sammelan for providing facilities for the study and propagation of indigenous system of medicine, Mr. Binodanand Jha, Parliamentary Secretary said that the Sammelan's proposal for creation of a State Faculty for Ayurveda was already under

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the consideration of Government. An indoor hospital for treatment of all kinds of diseases according to the Ayurvedic system as suggested by the Sammelan had already been provided in the Ayurvedic School, Patna. The manufacture of *Mritasanjibani* for medicinal purpose was permitted in this school from before. Government were asking this school to submit proposals for opening a compounders' class, and imparting midwifery training to students in that institution. The possibility of having a central farm for the cultivation of medicinal herbs as desired by the Sammelan, was being examined in consultation with the Agricultural Department. Their recommendation for appointment of eminent Vaidyas for epidemic duties had been partly given effect to by Government, who had recently sanctioned a scheme for starting an Ayurvedic centre in Muzaffarpur district to combat malaria and other epidemic diseases. Their suggestion to induce local bodies to open Ayurvedic dispensaries in larger number than at present was also receiving the attention of Government. The Ayurvedic system was expected to receive a good impetus when the scheme for subsidizing medical practitioners was worked out by the local bodies. Such other requirements of the Sammelan as could not be immediately carried out, were being duly considered by Government.

Lahore

Dr. Krishna Rao of Madras, and Kaviraj Dhirendra Nath Roy, kavisekhar, M. Sc., of 51, Chittaranjan Avenue, Calcutta, have, been jointly awarded the 'Dalmia Prize' of Lahore for 1937. Kaviraj Roy's book, 'The Principle of Tridosha in Ayurveda' is being widely appreciated in India and abroad, being based upon

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his monograph on 'The Principle of Vayu, Pitta and Kapha', which had won for him the 'Sir J. C. Bose' Prize of the Madras University in an all-India competition. It redounds to the credit of the learned auther of this scholarly performance winning for him laurels a second time in an all-India selection of annual Ayurvedic publications.

Bombay, Mar. 29

The Bill seeking to regulate qualifications, and providing for registration of practitioners of Indian systems of medicine including Ayurved and Unani, was considered by the Bombay Assembly to-day. Dr. Gilder, Public Health Minister, introduced the Bill.

Calcutta.

Kaviraj M. K. Mukherjea was invited to address the members of the All Bengal Homoepathic Board on the proposed Homoepathic State Faculty for Bengal. It was a highly illuminating and interesting lecture. The learned speaker dealt with the state recognition of medical science in the Native and British India laying sprecial stress on Ayurveda's state recognition in different parts of India. The informative and instructive speech ended with a critical and comparative survey of the provisions of the above Homeopathic Faculty and other Faculties already introduced.

"Kayakalpa treatment is not meant to be undertaken by all; it is meant for those only who intend to pass their lives in medita-

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tion, and doing good to their fellow beings," declared Rajguru Pandit Hari Datt Shastri broadcasting his experience from the Calcutta Station of the All-India Radio, of the treatment which he had recently undergone along wito Pandit Madan Malaviya at Allahabad.

Pandit Shastri said :—"Normally under very healthy conditions a human being can hope to remain active up to a hundred years. Having felt that the span of life was too short to obtain complete mastery of spiritul knowledge, the great Hindu sages of ancient times evolved a course of treatment which enabled them to grow young again, both mentally and physically. A complete solution of each spiritual doctrine in which one's mind is engaged, requires a very long span. This is not like the scientific researches of to-day, which can be taken up by one scientist after another in succession, for a doctrine can be achieved only by the same mind which is meditating on it, provided its continual efforts in that direction can beprolonged to the required period. The Indian sages succeeded in discovering a process of treatment which gave them power to prolong their existence at will. This process of treatment is called '*Kayakalpa*.,

"This system of rejuvenation was practised in bygone ages, as Hindu scriptures would show, while according to Buddhist records, Nagarjun administered it to King Satyabahana of Kausala. In the Himalayas even to-day great '*Sanyasis*' are practising *Kayakalpa* to prolong their lives."

"We started the treatment on January 16 last and entered into a very dark room. During the course of the treatment our diet was cow's milk and we used to take a certain preparation of '*amla*', full details of which will appear in our book on this subject. This medicine was used to be prepared by another Pandit of Dehra

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Dun. We used to compare notes daily of our experiences. It was not plain sailing. Occasionally I felt extreme physical ailments which this process evoked. I feel now distinctly better and much stronger than before."

Concluding, Pandit Shastri said :

"You will read a full detailed joint statement which Malaviyaji will issue to the press."

———

Dacca (East Bengal)

Under the auspices of the Ayurved Hitaishini Sabha Kaviraj M. K. Mukherjea, Editor, 'Journal of Ayurved', met the Kavirajes of Dacca, who invited him to address them on the present situation of the Ayurvedic world. The illuminating lecture of the learned speaker was a masterly treatment of the prevailing problems and activities of the Ayurvedic field, and extended over long two hours during which the eloquent and interesting speech was listened to with wrapt attention by all present. The speech ended with a fervent appeal for making universal endeavours for universitising of Ayurved as the real solvent of Ayurveda's restoration to its pristine position of glory and greatness.

———

Noakhali (E. Bengal)

Kaviraj M. K. Mukherjea, B. A., Ayurved-Sastri, Editor, 'Journal of Ayurved', in course of his recent itinerary in East Bengal on Ayurvedic propaganda, met the Ayurvedists of the town under the auspices of the Noakhali Ayurved Samiti, and addressed them on

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'Present Situation of the Ayurvedic World.' It was an illuminating and learned lecture much appreciated by the audience. It was decided in the meeting to send a deputation of the local Ayurvedists to wait upon the Chairman of the local District Board to represent the claim for practical encouragement to Ayurvedic medical relief for the people of the town and the district.

Tenali, Guntur.

A largely attended meeting was held to present a farewel address to Dr. N. Kesavacharlu Garu, A. M. A. C, Medical Officer of the L. F. Ayurvedic Dispensary, Tsunduru, who is transferred to Nizampatam.

Mr. K. S. Rajagopalachari, B. A., L. T., presided. After a well-attended tea-party and group photo, an address was presented on behalf of the Town Congress Committee by Mr. G. Venkateswarlu, paying a high tribute to the valuable services rendered by the Doctor in improving greatly the Dispensary, and paying careful attention to all the patients without distinction of caste, creed or wealth. A handsome silver cup was also presented to the Doctor as a memento.

The guest gave a suitable reply to the eulogies showered upon him.

Patna.

"Western medical science is the offspring of Islamic Medical Science which laid the foundation stone of ancient medicine and surgery in Western countries", said Dr. Zakirhusain while address-

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ing the Bihar Tibbi School Convocation this morning at the Senate Hall, The Hon'ble Mr. Srikrishna Sinha presiding.

Dr. Husain stressed the necessity of mutual exchange of medical knowledge amongst the medical men of different countries. He maintained that the students of Islamic Medical Science should never rest contented with mere theoretical knowledge, but should put theories into practice by means of experiments and researches.

He favoured the necessity of acquiring sound knowledge in Islamic medical science rather than its extensive propagation with inadequate knowledge. He invited the medical practitioners to pay more attention to the humanitarian aspect of the question than to monetary gain.

Concluding the doctor made a fervent appeal to the medical men to be real soldiers of the country and fight against disease and ignorance.

The Prime Minister said that modern tendency of Indians was to take shelter under western medical science for treatment because they thought that Tibbi and Ayurvedic systems were inadequate. He felt that Hakims and Vaidyas should now demonstrate the utility of their respective sciences to capture the imagination of the public.

The Prime Minister concluding said that he had every sympathy with the Islamic medical science, and would always try for its improvement. He appealed to the Hindus to join in numbers the Tibbi school.

Diplomas, certificates and medals were awarded to the medical graduates.

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Lahore

The long-drawn tussle between the students and authorities of the Dayananda Ayurved College has at long last come to a termination. In this connection there were allegations and counter allegations from the contending parties. All methods of strike, picketting and the like were resorted to. The authorities sought to be adamant for some time, and the regular working of the College was in suspension for long three months with the motive of breaking the strike. The settlement ultimately reached through the mediation of a Congress leader is stated below in short.

(a) The College Principal should be relieved of the teaching work, and assigned other duties.

(b) The College authorities will appoint a Curriculum Committee of experts in Ayurvedic system of medicine, and students will be permitted to make their suggestions to the Committee in writing, and the Committee will make the College efficient and popular.

(c) Students have been given the right to represent their case directly to the higher authorities in case they feel that they had been done an injustice.

(d) Cases against picketers will be withdrawn, if possible.

(e) The students have expressed their regret for shouting improper slogans.

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OBITUARY.

VASUDAS KRISHNA SANDU,

Proprietor, D. K. Sandu Bros. Ayurvedic Pharmacy, Bombay.

Late Mr. Vasudas *alias* Tatyasrhab adventured to Bombay from his native place in Ratnagiri District at the young age of eighteen. His eldest brother D. K. Sandu too accompanied him. This was in the year 1880, when the family was over head and ears in debts to the extent of ten thousand rupees. The two brothers first began life in a modest manner in the metropolis as proprietors of a small shop of general stores, principally of medicines and stationeries. For two generations the family had been distinguished as one of hereditary Ayurvedic practitioners. Mr. D. K. Sandu started the above pharmacy in collaboration with his other younger brothers. But he was not destined to live long. Nothing disconcerted by this great bereavement which supervened in 1902, V. K. Sandu built up the

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business left in infancy by the premature death of the founder, with his hard labours. It rapidly flourished so well that the increasing demands for the manufactured products of the pharmacy necessitated its removal to a conspicuous business centre at a Chamber near Thana in 1908. He was a pulse specialist, and in private practice at Thakurdwar along with his younger brother H. K. Sandu who unfortunately predeceased him, enjoyed an enviable reputation for successful cures in cases given over by eminent doctors of allopathy. He recently quitted this world at the ripe old age of seventy. He was a deeply religious man, and even the most trivial work of life he would preface with the utterance of the name of his Maker. His fidelity and devotion to Ayurved was so deep that, incapacitated for attendance at the Conference of Vaidyas and Hakims held at Bombay to protest against the humiliating move of the Health Ministry of the province for so-called state recognition of Ayurved, he addressed a sprited open letter to the members of the Legislature condemning the Bill of Dr. Gilder for a proposed Official Board and Faculty of Ayurved. He succumbed to an attack of bronchial affections on the 29th January, 1938. It was an unexpected bolt from the blue. Deeply pious as he was, upto the last breath, नामस्मरण of भगवान् was on his lips. His death was deeply mourned by well-known gentlemen and Vaidyas of Bombay. He leaves behind him his youngest brother, four sons and nephews, all of whom are maintaining the tradition of the line being engaged in and destined for medical fields. His parting advice to his dear survivers is sighly wise—

"Maintain unity in the family and faith in God, and so shall success never fail you in life."

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THE MADRAS AYURVEDIC COLLEGE CRADUATES' ASSOCIATION.

AN APPEAL.

DEAR SIR,

I have great pleasure in communicating to you Resolution No. 13 of the 4th Conference of the Madras Ayurvedic College Graduates' Association regarding the starting of a circulating Library of Medical Books and Journals.

The undermentioned Authors and Publishers have kindly contributed the following Journals and Books noted against their names, free of cost, to be included in the Library.

1. Dr. N. S. Moose, Esq., Kottayam, "Vaidya Sarathi"
2. M. R. Ry. V. Venkateswarlu Garu "Thrillinga"
3. Dr. A. Lakshmipathi Garu, B.A., M.B., & C.M., Bhishagratna
4. Dr. D. Desikacharlu Proprietor, of Ayurveda Asramam.
5. Pandit, M. Ramalingaiah Pantulu, Proprietor of Indian Medical Stores, Tenali.
6. Dr. T. Kameswara Rao B.A., Tanuku.
7. Audipudi, Sothara Kavulu, Bapatla.
8. Kaviraj M. K. Mukherjee, Editor, Journal of Ayurved.

} Medical Books Written by them.

On behalf of the association and in the interests of the advancement of medical knowledge in general and Ayurveda in particular, I request you to be good enough to supply us, free of

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cost, your medical books or Journals, which will be gratefully acknowledged.

Thaking you in anticipation,

Yours falthfully,

N. KESAVACHARLU,

General Secretary,

The Madras Ayurvedic College Graduate's Association.

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Reports of Societies.

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(Bengal Lunatic Asylum)

This institution was established in January, 1935 with 25 beds, which were raised to 40 to cope with the growing influx of patients. This number was soon increased by 10 more beds, and to solve the problem of increasing demands for accommodation from Native States, different parts of British India, and Burma a new structure, housing 30 more beds has recently been constructed. So, the present number of beds is eighty in all. There is provision for poor and non-paying patients as well. The site of the asylum is in peaceful surroundings far from the din and bustle of city life. The hospital is located in a well-laid-out garden house with good protection and arrangements for free movements of the inmates. The treatment is solely Ayurvedic, Ayurved providing very excellent reliefs and cures for mental diseases. The out-door side of this hospital has treated large numbers of patients. The percentage of cures in the indoor treatment is 85—a record unattained by any other system. Insanes who have previously suffered for continued sixteen years, have also been cured.

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Review of Books.

——:o:——

THE 'NEW HEALTH'

published from Suchindrum, Travancore,

Is an Ayurvedic paper, which has been in the field of Ayurvedic journalism for a year past. Even during its short existence it has made a mark, and is well worth the wide encouragement it is receiving from influential quarters for its service of genuine Ayurved.

M. K. M.

KJ. D. N. ROY'S MONOGRAPH ON TRIDOSHA

which won the Sir J. C. Bose Prize of the Madras University, is published in book form 51, Chittaranjan Avenue, Calcutta,

We gave notice of the coming book embodying the valuable theory more than a year ago. The plan of the book, as then adumberated, has largely been departed from to make it a more informative and illuminating brochure on the Tridoṣh Theory of Ayurved. Savants may or may not, here and there, concur in all the views and expositions presentcd by the learned author. But it must go without saying that it is a monumental labour, and inaugurates further and fuller discussion on Vayu, Pitta and Kaphas. The book is nicely executed in every wise, and considering its intrinsic worth, is reasonably priced at 8s. 6d. (Rs. 6) only.

M. K. M.

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M. K. M.

Ayurvediya Viswakosha

by Babus Ramjitsingji Vaidya and Daljitsingji Vaidya, published from Anubhuta Yagamala Office, Baralokpur, Etwa (U. P.)

The joint authors have employed monumental labours in compiling this encyclopaedic dictionary of Ayurvedic literature. Such books are precious additions to the wealth of Ayurvedic culture, embracing a wide range of comprehensive study. The authors deserve congratulations for the gigantic venture they have embarked upon, and the first two volumes, that have already seen light, well justly the high hope that the subsequent parts completing the colossal task, will, by its successful fulfilment, largely help to facilitate the cultivation of Ayurvedic lore in these days of our *Shastra's* Renaissance. The 'Kosha' will be of all-India utility couched in the **राष्ट्रभाषा** of Hindusthan.

M. K. M.

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CORRESPONDENCE.

—:o:—

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It will, I am sure, continue in the same strain just to assure the allopathists of the fact that its principles are higher and more useful as a scientific healing Art.

I warmly compliment Kaviraj M. K. Mukherjee on his sincere and consistent work in connection with the 'Journal.'

(Sd.) POPAT PRABHURAM, L.M. & S. J.P.,
PRANACHARYA, F.P.A.C.
Principal and dean of the Prabhuram Ayurvedic College, and Dr. Popat University of Ayurveda.

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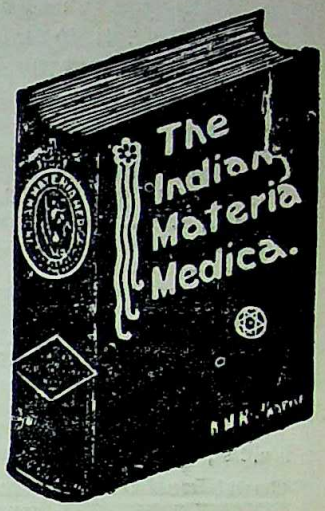

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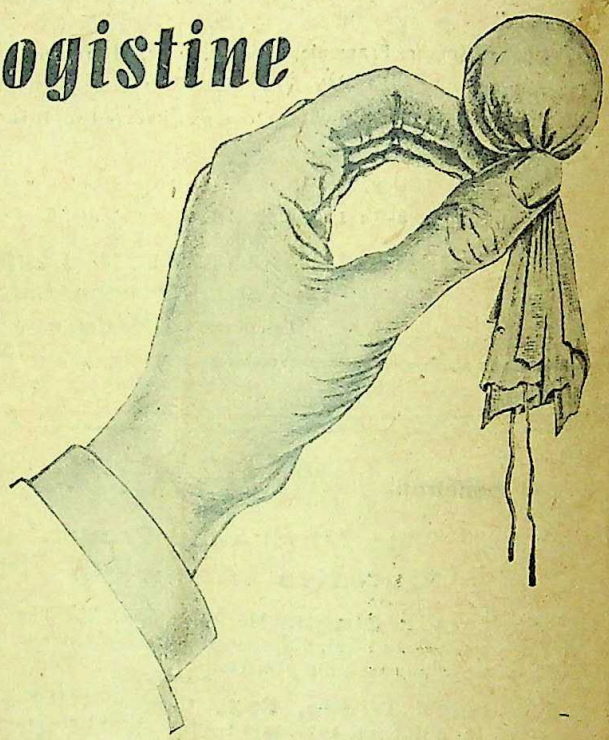

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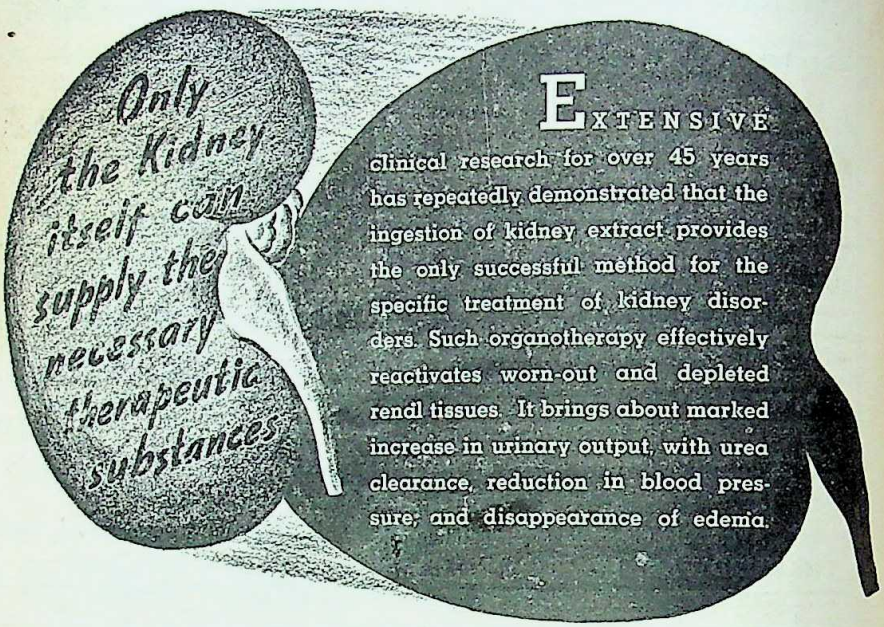

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THE

JOURNAL of AYURVEDA

VOL. XIV.] JUNE, 1938. [No. 12

University Recognition of Ayurved.

We have passed that phase in our Renaissance of Ayurveda, when the antiquity, achievements and scientific character of Ayurved required to be proved and boomed. To-day, he who runs, would learn, even on the authority of foreign scholars and orientalists, the above ordinary items of knowledge regarding Ayurveda. Ayurveda is a special science of a transcendental and metaphysical kind deeply based on the perfected experiences and profound knowledge of countless ages and centuries. Its origin and excellence date from a dim distant past, and its own scientific character is based upon more than is dreamt of in the westerner's 'Philosophy.' It is why the spirit and culture of the Occident, oftener than not, fails to comprehend and grasp the Ayurvedic lore by their touch-stones. It is difficult to determine the exact historical dates of the development to the acme of perfection of the inimitable eight divisions (*Angas*) of the Ayurvedic Science, some of which have not even been touched in the west up till now, or are but the subjects of recent research in its continents. We can at least send our memory on a trip to a period of the past three thousand

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years, during which much of Ayurveda's record of development is known even from the stand-point of the historian.

This period mainly extends over the regime of Buddhist Kings and Emperors with their rise and fall, so far as Ayurveda is concerned. The fluctuations of Ayurveda's fortunes, too, are highly in evidence during this time. What one notices as the prominent feature is that Ayurveda flourished under the aegis of the then universities under State patronage. Avanti, Mathura, Kashi, Nalanda, Takshasila, etc. are some of the great names of the famous university seats of learning and culture, some of which even attracted legions of greedy learners of the 'Science of Life' from all quarters of the globe, boasting, at the time, of the great civilizations of Tibet, Arabia, Persia, China, Egypt, Greece and Rome. Some of the brilliant products of these international seats of culture acquired even world-wide reputation as expert physicians and surgeons. Even to-day the ready names of two *alumni* of Takshasilla, who shed lustre on their *Alma Mater* by their eminent records of life, skip to memory. Jivaka and Visnu-Gupta Chanakya will ever live in the proud memory of the succeeding generations of their glorified compatriots. Kautilya, a wonderful healer of human ailments, both medicinally and surgically, may compare by his surpassing merits in the Artha-Sastra, to Bismerc of Europe. A masterhand in operative surgery, as also a past master of medicinal cures was Jivaka, the Royal Physician of the great Emperor Bimbisara, who was approached for, and permitted Jivaka to go out of India for the treatment of the Egyptian King Ptolemy. Jivaka had frequent calls from the Royal Houses of Ujjain, Koshala, etc., and his fee mounted up to the colossal figure of one hundred thousand. These

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two names are merely cited by way of illustration. There were in those days more or less such-like eminent men.

Historians tell us of the great organisations of universities and Medical Faculty of those days. Even to-day, the vanished Takshasila may not have its equal in any of the best equipped modern-day universities in conception of grandeur, excellence and usefulness. The curious reader may be referred to our Hampi Address in this connection for full enlightenment.

In our Address, and even before that, in the pages of the 'Journal of Ayurved,' we have preached the great need of bringing Ayurved again under the wings of universities in order to bring back those glorious days of Ayurved in the past. It is a hopeful sign of the times that, since then, with or without indebtedness to inspiration from us, the rising generation of Ayurvedists with its youthful idealism, and robust optimism, has, here and there in the country, given expression to their views in support of our suggestion for the universisy-controlled Faculty of Ayurved. This section of opinion includes even elements, whose belief in the so-called State-recognised Faculty of Ayurveda was pronounced and has been shaken by the widening of their horizon of outlook, and subsequent realisation of the utter, uncompensating hollowness of the Dead-Sea apples of Faculties and Boards, hitherto founded in different provinces to yield but the proverbial results of the mountain in labour in the name of State-recognition.

It is curious that our patronising elders of the Ayurvedic world are always complacently twarling their moustaches, evidently content with the present position of Ayurved in the Law of the Land, and exhibiting a lamentable lack of imagination by never uttering a single syll-

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able in regard to the all-important necessity of Ayurvedic recognition by' Versities, which are the highest State-sanctioned educational bodies, competent to confer real prestige and position on the Faculty of any branch of knowledge.

Of some seventeen State-recognised universities in India, the Hindu University of Benares is the only exception, which has claimed Ayurved as its own. Nowhere else is met with even the refreshing spectacle of the accepted propriety of talks of recognising Ayurveda by universities. The people of the Assam Province have shown their good sense by proposing recognition of Ayurved by the university-to-be, which they are demanding. The Madras university has awarded a competition prize endowed by the eminent scientist, the late lamented Sir J. C. Bose for the best original article on a subject of Ayurveda. Scientists and universities rest here, and other intellectuals of the land, and their international seats of culture, such as Tagore and Biswa-Bharati, but they pay no heed and homage to the unerring *Rishis* of old, whose superfine genius discovered truths about the derangements and therapeutics of the human system and subject, embodied in the form of Ayurveda. Where else we find non-official universities for Ayurved, or with the Faculty of Ayurved except the rare exceptions of the Gurukul and Hrishikul organisations of Hardwar. The Native States of Mysore and Travancore are reputed as progressive units outside British India, and their benevolent rulers are known for their fostering and fatherly patronage to Ayurveda. Mysore has got a modern university, too. But the Govt. Ayurvedic College of the State is not affiliated to the University and is financed from the private coffers of the Maharajah. It is a happy news that Travancore has recently bestirred itself in the matter of founding a university for the State. The Maharajah's unique catholicity has been

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in evidence by his manumitting the *Harijans*. But it is a far less difficult task requiring no extra-ordinary courage and intrepidity, to allow the *Harijan* of Ayurved within the precints of the University, soon to be in the capital seat of Trivandrum.

A University Faculty of Ayurved presupposes a high standard of training and excellence, which is the desideratum of the hour. Institutions of Ayurved. hitherto established and tried, have produced no results to warrant a *status quo* of Ayurved, and inspire hopes for great possibilities. All sorts of disorganised experiments are being performed in these institutions in right or wrong channels to no great improvement or to positive detriment of Ayurved. To cry halt to this miserable position of affairs, the strong arms of University Faculties of Ayurved are the only weapon.

It is none too soon that Ayurvedists of all shades and schools should raise their chorus of demand for university recognition of Ayurved sinking all differences and feuds in the clarion call for common weal, if Ayurved is to be saved, and Ayurvedists to survive in the world rivalry. The special gospel of the messages of Ayurved will relieve the world of to-day, afflicted with the head-long speed and suicidal surfeit of the over-bearing civilization of the modern day. Ayurved thriving again under university aegis, means the cultural domination of India again spreading in both the hemispheres beyond the boundaries of her original home, and far and wide across the seven seas. Thus can India reverse the reversed role of her sons going out to sit at the feet of foreign *Gurus* to learn the Science of life, whose light did the whole world once seek on our own soil. Ayurveda's real revival would mean milleniums of energiged and pacified life for ourselves, as also for the whole family of the human race.

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Ayurvedins and Ayurved-loving people owe it to the country, to their hoary culture, and to the humanity at large to cogitate and agitate till a clear and irresistible claim based on universal public opinion, is created for university recognition of Ayurveda. May Lord Siva, the Giver of all Good, and the Patron Deity of Ayurved, guide and bless our thoughts and efforts.

M. K. M.

KAVIRAJ ATUL BEHARI DUTT, B.Sc, Founder and Superintendent, Bangiya Unmad Asram, Lilooah, Howrah, Bengal (An Ayurvedic Mental Hospital).

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ORIGINAL ARTICLES

The Practice of Religion

YOGA SYSTEM (Continued)

BY

DURGA RANJAN MUKHERJI, M.B.,

CALCUTTA.

Brahmacharjya.

Brahmacharjya is withholding the loss of semen. It is the highest practice of religion. A man who succeeds in developing Urdhareta becomes God Himself. As the very thought of sex phenomenon is to be avoided during the practice of yoga system, the aspect is being altogether excluded from this chapter. The interested reader may refer to the author's study of sex phenomenon published in this Journal in 1937. A study of the subject however is necessary, as without a knowledge of the sex phenomenon, the conception of abstenance cannot be well understood. It has already been shown that an indulgence to sex is antihygienic and antireligious. It has been convincingly and conclusively proved that sex phenomenon is an entirely painful process throughout. An indulgence to sex has a deletarious effect on the society and a weakening effect on the individuals and the nation. Why is it difficult to withhold passion in certain individuals? The fundamental instinct for animals is procreation. There has been a modification of the same by the mankind of the present generation. What now remains to be discussed is the method of the practice of Brahmacharjya and how to succeed in the process. Certain things from the text have to be recited and properly explained.

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The retaining of semen in body is a conception entirely maintained by the Hindus. This conception, though apparently contradictory to the finding of modern physiology, can be proved to be something well founded. What is Birjya or Semen ? Birjya, according to Ayurveda, or Eastern System of medicine, as refered to in Susruta, is as follows:—From chyle blood is formed, from blood the muscle or the flesh is developed, from flesh fat is formed, from fat the bone grows, from bones the bone-marrow, which is ultimately transformed into semen. The transformation of Chyle into Semen, being in seven stages, is included under the term Ojadhatu. The colour of Semen is white, it consists of seeds, which fertilise the ovum in the uterus. Although its main stay is in the heart, it extends all over the body and it is the main component for maintaining the body and mind in an efficient condition. Interpretation of Ayurveda, without a thorough knowledge of both the systems of medicine and Sanskrit, may lead to error. There may be mistakes in my interpretation, but I hope the practical points will be clear. Brahmacharjya means avoidance of Astamaithun It really means avoidance of lust by every means, thinking, listening, visiting and speaking to females, meditation of females or sex phenomenon with patience and perseverance, stimulating genital organs, and performance of sex act. Such rigorous avoidance of sex thought certainly is against stimulation of sex and permits one to prevent loss of semen. Avoidance of actual sex act however does not permit one to withhold semen. Esemenation takes place like nocturnal enuresis, as nocturnal pollution of semen. The cause is due to mental activities or due to physical condition, as constipation, wind and influence of diet (highly spiced and rich) or due to idle habit and enjoyment of long hours of sleep. Sastra states that the very thought of any item of astamaithun causes a separation of semen from blood, causing its loss. There is on other royal road to an attainment of physical and mental superiority and fitness than by Brahmacharjya. One who practises Brahmacharjya is a Brahmachary. In broader sense it means one who achieves or tends to achieve the knowledge of God, Brahma. Knowledge of God can be achieved by withdrawal of all senses and dedicating them to God. Hence it means the same. Certain rules the Brahmachary has got to observe, as the Brahmins observe for a period of at least one year after the

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performance of holy-thread ceremony. Avoidance of females and their thought is an instruction emphatically related by Sri Sri Ramkrishna Dev. His comparison of females with a case of fever, longing for ripe tamarind and water, exposed before him in the room, is well remembered. Tulshidas's verse is quoted below. :—

দিনকা মোহিনী রাত্‌কা বাঘিনী পলক পলক লহু চুষে।
দুনিয়া সব বৈরা হোকে ঘর ঘর বাঘিনী পুষে॥

Tartatreya states :—

যদি সঙ্গং করোত্যেব বিন্দুস্তস্য বিনশ্যতি।
আত্মক্ষয়ো বিন্দু হানাদ সামর্থঞ্চ জায়তে॥

Siva Samhita :—(a) মরণং বিন্দু পাতেন জীবনং বিন্দু ধারণাৎ ;

There is a definite instruction that a Yogi must be a Brahmachary.

Srimadbhagabat :—

সঙ্গং ন কুর্য্যাৎ প্রমদাম্ ষস্তু।
যোগস্য পারং পরমারুরুক্ষু।

The effect of Brahmacharjya, as stated in Patanjal Darsan :—

ব্রহ্মচর্য্য প্রতিষ্ঠায়াং বীর্য্যলাভঃ।

Another line in Siva Samhita :—

সিদ্ধে বিন্দৌ মহাযত্নে কিং ন সিধ্যতে ভূতলে।
also ; ঊর্দ্ধরেতা ভবেৎ যস্তু স দেবো ন তু মানুষঃ॥

Sastra definitely relates rules for guidance of Brahmachary. He should be active physically and mentally, but undue and over-exertion should be avoided by a yogi. Diet should be simple and small in quantity. Non-stimulating fruits, rice, bread, together with milk are permitted. Food influences mentality and physical condition. The subject needs a separate discussion. Hard bed and short hours of sleep, habit of early rise, cleanliness and regular cold bath are essential. Exposure to extremes of heat and cold should be avoided. Culture of other moral principles is essential. The sastric conception of human physiology and psychology is deeper than we can yet believe. It is only by the practice of yoga that Urdhareta is possible. What is urdhareta ? When literally translated, it will mean passage of semen upwards, evidently through the spinal canal on to the head as opposed

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to Birjya Kshaya, or passage of semen through the urethra to the exterior. The lines will appear to be queer. It is queer, because of the traslation. It is something else. It really means, reducing the semen-forming activities of the generative glands and stimulating the formation of the internal secretions of the testes by the process of yoga The practice exerts an influence through the central nervous system on the generative glands mainly through the regulation of the vasomotor system. The reach to puberty is after the growth of skeletal structures to a great extent. The activities of endocrine glands contribute to the development of generative glands and enable them to resume functions. The internal secretion of the testes may be one of such glands like thyroid and pituitrin. Excessive indulgence to sex in certain cases leads to premature senility A reciprocal relationship is difficult to be proved. The details of methods are so practical and have been described in detail that by its practice one can feel that there is phenomenon like esemenation, but there is no discharge of semen through urethra, there is no effect of loss of semen, that is there is no fatigue, wasting or lassitude. A converse effect is felt as youth, vigour and mental stability by the practice of the process of urdhareta Certain effect as detailed is felt. It appears to be that in the practice of the process of urdhareta, the activities of glands concerned in the maintenance of youth are accelerated. The internal secretion of the generative organs is stimulated, or properly speaking, regulated and co-ordinated with the internal secretion of glands such as thyroid and pituitrin. The absorption of some secretions from seminal vesicle and prostate glands also takes place, I mean the albumen, phosphates, lecithines etc., and the total formation of semen is decreased—a function, which is kept in abeyance. Three forms of such exercises have been related. One is by constriction of perinium, under volition, associated with respiratory efforts. The other is by mechanical suspension of foot upwards, thus helping gravity to act, associated with respiratory exercises under volition. The third process, though extremely difficult of explanation in the final stage, is also a possible one. It manifests the depth of the knowledge of the yogis. By practice, a soft tube is passed inside urethra till bladder is reached. Then the fluid is drawn into the urethra by volition. The success of such practices has been demonstrated to medical men by yogis. With further

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practice, the yogi withdraws before esemenation, while in coitus with a menstruating girl, the menstrual blood into his system, through urethra along with the about to be discharged semen in urethra. This bespeaks that they had more knowledge than we can yet guess. The practice has been banned by yogis as unsuitable in Kali Yuga. Western science finds reasons to believe that absorption of vaginal fluid by the epithelium of the glans penis may have healthy influence in the male.

However, the practices refered to will be narrated in detail in the usual course of publication. It is to be emphatically mentioned that practice of Brahmacharjya alone gives much self-satisfaction, a feeling which only a Brahmchary can enjoy. There is nothing in the world which can equal it. The need of Brahmacharjya must be recognized not only from moral point of view but also from a political and national point of view. Sometimes teaching of Brahmacharjya produces a reverse effect. Brahmacharjya by a married man is equally possible. A bachelor's life with demorality is worse than a married life with moderation.

CHAPTER II (Newama.)

Having finished Jama we proceed to discuss the second item, Newama.

Newama, five in number, is cited below.

(i) Sauch, (ii) Santosh, (iii) Tapasha, (iv) Sahdhaya, (v) Iswarpranidhan.

Sauch being the first in Newama will be taken up first; the subject is interesting from medical point of view.

Sauch.

Sauch means cleansing or cleanliness. Purification includes cleansing of the body and mind. Purification of body includes

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cleansing the exterior and interior of the body. Habit of cleanliness has a philosophic effect. It causes the development of an aversion for association with other individuals. It indirectly decreases sex feeling, as sex union entails direct touch of body and contact of organs. The habit and taste for cleanliness gradually permits one to realise that body itself is unclean and remains so after every way of cleansing it. This removes one's love and charm for the body. There is a tendency to a moral uplift, because handsome is that handsome does. Hence cleanliness is next to godliness. Cleanliness hightens physical beauty. Dirt suppresses natural beauty. Modern hygiene, which includes in its scope preventive medicine among other things, demands scrupulous cleanliness. The practice of medicine in all its branches (as Surgery and Midwifery) requires perfect cleanliness. Cleanliness to the Hindus is a religious compulsion and has become a social custom too External purification includes cleansing the body by washing and regular bath. The trimming of nails and shaving of moustache and beard is also a part of sauch karma, as is done during holy-thread or sradh ceremony. The bath recommended should be in free flowing stream as in the Ganges There has been instruction to keep the sanctity of the sources of water. Pollution of the Ganges, streamlets, ponds and wells with fœces and urine has been strongly forbidden. Even illiterate people respect the custom. Some however pollute the banks. The bacteriophagic action of the Ganges water has been recognised. Offensive material thrown into such sources of water gets properly treated by nature. In almost every mill there is a safety tank arrangement, and the effluent is passed after thorough chlorination. The use of leather in the water taps should be replaced by all-metal taps. Early bath in the free flowing stream with the whole body including the head submerged under the water is recommended. Such complete submerging of the body under water is known as Abagahan Snan. Early Ganges bath has manifold utilities. It is soothing to the nerves. The water holds mechanical earthy suspensions as also chemical substances. The water is always cold like the well water and refreshing. The body well enuncted with oil previously is well rubbed with a towel or a napkin. With proper rubbing the dirt is removed. It opens up the skin pores, the sweat and sebaceous glands.

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Mustard oil oontains some amount of essential oil, which exerts a counter-irritating and antiseptic action. They are also applied over toe nails, navels and nostrils. The rubbing of oil on the body is an exercise and tones up the skin and muscles. It prevents a chill and educates the body to tolerate a variation of external temperature. A good soap has a cleansing property, but owing to religious rules it should not be used. Bad soap after prolonged use produces desquamation of the skin epithelium and skin diseases like eczema. The works of Lt. Col. U. N. Mukherji, I M S. (Rtd) is interesting in this connection. Drinking of Ganges water with proper precautions is a more natural way of developing immunity than taking of tap water contaminated with sewer water and heavily treated with alum and chlorine. Certain streamlets in little districts, because of their suspension of kaolin group of materials and bacteriophage elements, are more cleansing and disinfecting than medicaments. Cleanliness of the Hindus includes cleansing of the urethra after urination, cleansing of anus after defaecation. There are definite instructions for garments and shoes, as also for cleansing clothes, utensils and houses. The cleanliness of the villagers is admirable. How clean they keep their cot and the courtyard! Washing the mouth and hands after meals is a good hygienic principle. The cow-dung, though contains germs (like Tetanus, commonly less than that of the horse), has been a fruitful source for the recovery of bacteriophage. There are reasons for avoiding dog which causes development of cysts in the liver. Animal food is a perpetual danger for the development of parasitic diseases. Hence it is considered as an unclean diet. It will be writing a big book if one will explain in detail the hygienic principles incorporated in the religion of the Hindus.

Asepsis has now replaced antisepsis. Hygiene of to-day deals with cleanliness of the body, food and environment The most important items of hygiene are food, drink, air, control of spread of infection, maternity and child-welfare, sanitation of dwelling houses and institutions, personal hygiene as exercise and so on. The hygiene of to-morrow will include in itself the mental and moral hygiene. The hygiene-teaching of the present day is an imperfect one, and is antagonistic to natural environment and existence. Cleanliness existed before hygiene developed into a science. The importance of cleanliness being known to the

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Hindus, it has been incorporated in the religion as a matter which tends to develop immunity. The strictest rules are regarding diet, association and environment. The contaminated food or food touched even by any person should never be taken. These are extreme hygienic teachings. A successful yogi, however, due to his immunity, may not observe any religious rule.

We will now discuss the most important item—namely the internal purification of the body. As the main sources of dirt and infecting materials getting access into the body come from the exterior, I mean the body and its environment and as practical experience shows that hygiene alone cannot prevent the onset of a disease, the question of the purification of the interior arises. The western medicine has now completely realised its importance in the prevention and cure of diseases. This alone is not sufficient; so hygiene is now inclined to develop immunity in the body. I have already dealt with the matter in my paper on Notes on Prophylaxis of Cholera, published in the Indian Medical Record, July 1933, as also in my paper on "A Reflection on the Immunity Factor", published in the Indian Medical Record, January 1937. Yoga system includes mental and moral hygiene; cleanliness of the body and environment, cleanliness of the interior of the body and development of the immunity power of the body.

The six processes of cleansing are :—

(i) Dhowti, (ii) Basti, (iii) Neti, (iv) Loiliki, (v) Tratak and (vi) Kapalbhati.

Dhowti has been subdivided into :—(1) Antadhouti, (2) Danta dhouti, (3) Hrid dhouti, (4) Malasodhan.

These are the methods of cleansing, and can be properly performed after a prolonged practice of yoga system. Sankaracharjya's easy method of Nari sodhan will therefore be described first, being a substitute to these six principles. Narisodhan has to be practised after the practice of Asanam and before the practice of Pranayam

(To be Continued)

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Look here on this Picture and on this.

(SHAKESPEARE)

By

Dr. G. L. DESHMUKH, M.B., B.S.

(BOMBAY)

It is expected to be explicit, clear and definite in diagnosis of diseases, to stamp out malingering, (found in cases of compensation, insurance, litigation, where profit or malevolence is at the back of real loss or infirmity or is at the bottom of merely harassing innocents through the innate desire of Satanic satisfaction at the fall of others, better placed in this life, which is derived by persons who allow their better self to be repressed by conditions, often out of their control, or brought on by force and influence of bad habit, company or addiction or by lower self-desire which made Eve to eat the forbidden fruit) in military, naval, air and in public services where rest is desired from active service for true damage or for difficulties, or for inability to stand the stress and strain of hard, and exacting life, when modern aids are at the command of the physician,e.g. of microscope, X-Rays, bacteriological laboratory, electrical instruments, such as cardiography,spygmomanometers, colour tests for vision and psychiatry. The ideal is to build a method of elevation of standard of nation's health, food and water supply by decent housing, by provision of recreation, facilities for boys and girls, insurance by national demand for real loss or incapabilities and hence assurance of each person in a nation, thus increasing status and responsibility of each free hospital (often abused for selfish motive, false ostentation of charity, pressure of donors and friends, want of funds and owing to different angles of vision and life that an authority or public person and lay persons have

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to lead), by clinical centres to teach personal and general hygiene, by protection from epidemics by mass vaccination, inoculation, quarantine, segregation, isolation, prohibition of entry of infecting carriers and making laws exacting from owners proper ventilation for mill-hands, collieries, caission-workers, ship-engine room crew, crew-quarters etc. That is just what humanity would seek under every good government and be thrice blessed for its acquisition or possession "Human being all over the world is essentially alike" is a thesis beautiful, very religious, promising and definitely high in its ideal—"Man is the image of God—His Son our Lord Christ, a native of Arabia land, which is said to have preserved and passed on Medicine—refer Meimonides, Avicenna and chemistry (al-chymy Kimia-process, 'Rasayana", "Bhattee"—a search in middle ages after a process to turn baser metal into gold—probably quest of wealth by chemists financed by Kings and Knights in medieval period to get rich, as are astrologers to-day by gamblers, but I think not the Hindu experiments and processes of preparing "Bhasma", through the agencies of plants and the action of heat and plant juice on metals, considered by some to be human effort wasted on a predeterminded nebulous object and not like the present findings in course of research which are thought to be a novel prize of experiments done without a preoccupied mind.

Man must do his duty, of course having the object, viz. victory over Duryodhana in view but that he must not feel sorry in case of reverses and failures, for without an object there is no duty and a life without an object and duty is only a burden to this earth, a curse to the country, a shame to the society and a misery to the family—an Asiatic could alone feel human beings to be alike like Shrikrishna, Buddha and Mohamed. But the ideal, though applauded as grand in theory, can never be put into practice by humanity all over as long as equilibrium i.e. one's duty, its proper compensating reward and others' rights are not recognized to reduce world loss, accidents and diseases which will continue until man forbears from selfishness and sin. With the advances in various branches of medicine we have created different platforms—castes—now considered to be at the bottom of all evil—of specialists, consultants, examinerrs, radiologists, surgeons, masseners, physicians, dentists, chiropodists, psychia-

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trists, bacteriologists, pathologists, psychologists, etc., and made diagnosis clear as crystal but expensive and dependent on more than one individual. One now cannot afford to be dogmatic, for every statement requires corroborators and collaborators. Every decade is bringing new plans into day-light with new remedies, so long lying dormant in the fountain of knowledge. Diagnosis gets its origin from Greek "Gignesko". It is unfortunate that exactly similar word "gignysa"—Sanskrit "jijnasa", desire to know, is not even spoken or heard of. "Madhav-Nidan" gives "Nidan". I hope that's not written from the new idea of diagnosis of diseases. Can we however state and explain all phenomena in the living? Is there nothing done through empiricism based on experiment and observation? Is it quackery? Is everything theoretical correct? Sugar in urine was the basis of thought in regard to diabetes melitus, but now in glycaemia sugar in blood is essential to label a case with that name—rather the decree of Heaven in this life of a person for sins committed in his past life. Why does one get a rippling sensation in the region of the abdomen from umbelicus to pubis? Is it due to the contractions of bladder emptied after a long time? What is the cause of a spasm in the calf; muscles—so excruciating as to pin down a person? Is it "Vata" or calcium deficiency, or vitamin insufficiency, anaemia, iron-want, disturbance in metabolism, inadequacy of stomach, liver or pancreas or is it due to advancing age, long continued seminal loss, aging effect of matrimonial existence for years, weakness of the perones, 2nd 3rd, 4th, 5th extensors of toes, sexual excess as it is often experienced after coitus or after relieving oneself from a pose maintained for a long time? Why does a person get sweetish mouth,—if bitter, it is due to low fever, and Nature, when bitter, requires a bitter medicine. Is it due to indigestion? Excessive salivation (not mercury effect, nor watering of the mouth at the sight of alluring dishes) with nausea, cold lobules of the ear, cold clammy feet, irritation in the nose and at the anus which needs fingering and scratching with speckled whitish brown tongue suggest worms. Why does one wake up or spring up in bed owing to pin-prick painful sensation in the sole? Is it due to debility, variation in blood pressure or is it neurotic or spasmodic owing to alteration in calibre of blood vessels? Why one gets a heavy, dull, shaking feeling in the brain? Is it due to exhaustion, constipation (catches nape), worry, overwork (heavi-

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ness in the vertex), brain fag caused by long hours of work with stimulations by tea or coffee at any hour (not like Europeans' stimulating tea, morning and evening, and coffee at night—a cardiac stimulant and nervous sedative) and tobacco, often cheap and with excess of jungle leaves to roll in or furfurol giving ordinary paper not the papier de riz, or hurry and bustle, strain and stress of modern civilized life going at an enormous speed of various machines, tram, tube, bus, train, printing press, monotype, gally type writers based on holes by sound, telephones, telegraphs at odd hours etc. or due to excess of hair (boys keeping often more than girls—"old order changeth yielding place to new"), want of sleep, or due to late hours with glass and bottle—an alcoholic head needing a reviving peg in the morning to put the nerves right. What is the cause of a sensation of burning areas of heat in the abdomen? Is it a cutaneous hyperaesthesia? Is it dyspepsia or heart-burn or hyperchlorhydria, irregular peristalsis due to constipation? It is relieved by a dose of castor oil which acts as a natural evacuant, lubricant, and soothing sedative to the intestinal canal. Why does one get cold-coryza-running at the nose (not the effect of Pot. Iodide)? Is it due to keeping wet hair after bath to comb them down to taste, or due to cold bath or exposure after a hot or vapour bath, or due to cold draught, or due to organisms, e. g., pneumococcin Friedlander's bacilli, b. catarrhalis, irritating gas, work in urinals, handling private parts and the nose, or due to nothing of the above but occasioned by want of resistance lowered by avitaminosis, want of anti infective vitamin A, deficiency of calcium hence not yielding to oral or parenteral vaccines but requiring a tonic. What is pruritis, prurigo itching due to? It is due to leucorrhœa, early menorrhagia, metrorrhagia (pruritis vulvae), rubber pessaries, contraceptives, uncleanliness, due to worms, acid irritating stools, carelessness (pruritis-ani), due to lice (pruritis pudendi), due to bilious attacks (urticaria, nettle rash, wheals, intractable due to handling of "Ghayal" or water in which it is kept for softening to make brooms, to some grass, hairy creeping insects, plants, thorny flowers i.e., nettle-rash), due to excessive use of soap in the tropics often when hypofatted, old wet, used up batteries, carbide-stones used for bicycle lamps, occurs as an allergic or an anaphylactic reaction due to ingestion of certain proteins, fish, eggs, pulses, cereals, vaccines, sera, is the result of idiosyncracy as redness, swelling

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blebs, itching due to handling of iodoform, ingestion of iodides, opium, quinine, in some cases severe itching, redness, swelling of face; pruritis is due to cold and is seasonal, is due to woollen garments if rough and worn next to skin (woollens are fit next to skin in temperate zones but two cotton wears are more suitable for the tropics—one to absorb perspiration and upper to protect from draught) Pruritis is due to want of manganese, tin or some metal in blood or due to pyorrhœa and toxic absorption from mouth, and is found in association with skin diseases, scabies before pustular stage, eczema which is characterised by intolerable itching due to excess of salt in body, so that cutting out salt from diet lessens itching, or is due to uric-acid—a reno-pancreatic failure—uraemia, rheumatic or gouty diathesis—suggesting disturbances of thymus or due to too viscid exudate serum charged with bile—acids glyco-cholic, and tanrocholic acids or acids of muscle exhaustion, sarcolactic acid, or muscle waste as in consumption, body-destruction, wasting of tissues is unremediable An alteration of Ca and Phosphorus ratio, want of pineal secretion therefore delays development, a parathyroid deficiency or vitamin D want—hence absence of calcium assimilation or want of magnesia in body upsetting Ca: P balance or due to lethargy, inactivity, sloth and hence undisposed-of disuse atrophy products of lactic acid or due to want of oxyzen due to want of exercise, sedentary life or due to varicocity or due to anoxymia owing to work in mines, tunnels, caison, municipal drain, hambers, manhole chambers, mills, wool fibre sorting godowns, cotton jins, or due to anaemia or to lessened adhesiveness of body fluids requiring Gum Indici (Acacia causes burning sensation in the abdomen if taken orally in large quantities with water) in massive doses (my personal experience) or is due to absence of asthma (alternating with eczema condition caused by hot temper in youth and quiet in adolescence or vice et versa), conservative use of body adrenalin—economy, overuse of adrenalin secretion in youth or adolescence and hence causing want and so asthma or eczema is the result of exhaustion of suprarenal and hypoadrenalinnimia (Raynaud's disease)—intermittent clandication বাত spasms of muscle, of hands and feet often of peronci 3, 4, 5 extensors of toes due to sexual excesses, and deficiency of testicular hormone and debility. Addison's or Briermer's disease, tubercular affection of adrenals with bronzing of skin, excess of bile in blood—achylia, inability to form R. B. C., fatty and flabby liver,

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heart, spleen—yet blood picture alterable by feeding on liver—a forced alimentation, though body may be wanting in something which causes sclerosis of postero-lateral columns, degeneration of the cord and excessive formation of red bone marrow and being familial, suggest heredity or transmissibility. Liver therapy may be essential in exhausted liver function but how can it be effective in all pernicious anæmias, enlarged liver, anorexia, sprue, inefficient digestion cases. Probably it is made useful by the addition of gastric-mucosa with its pepsin or made efficacious by the adjuvants like Iron in secondary anaemias কাংতমণ্ডুর, and metabolism strengthening and activating copper—লৌহ, তাম্র ভস্ম—cell stimulant lecithin, manganese. (Note:—bronzing of forehead and cheeks is cleared by a few doses during the menstrual period as are eye complaints the result of improper cleansing of the endometrium). Pruritis, itching or eczema is due to sympathetico-tonic exhaustion or dysplasia, cretinism, mongolism (is mongolian a vago-tonic, strong, hard-working race—refer to History) with glossy skin, absence of sweat glands, due to the cold old home. idiocy (no brain work exhibited to the world except strength and fine swordsmanship) (Hyperanterior acidophil pituitarism giving overgrowth, acromegaly, gigantism, more sexual power next impotence and hypoanterior pituitarism yielding undergrowth, Frohlich's type, hypersecreting cells, Dercum's disease or fat diposition, infantilism, adiposity, retarded assification, cretinism. Post-pituitarism shows subinvolution pendulous belly. Whole pituitary disturbance causes want of inhibitory power with psychoses mania, depression, glycosuria first and hypoglycaemia later due to changes in spleen suffering from malaria and taxed with a protoplasmic poison like quinine which is very usefuf by mouth but is often injected into muscles, often resulting in necrosis and finally passing on to tubercular state or better exhaustion with concomittant anaemia, discoloration of tongue, haemorrhages due to thymus which normally lessens at puberty with tonsils and other lymphatic tissues in the body allowing testes or ovaries to grow but persists and causes rickets due to inability to take up vitamin from oils and fats, rheumatism, arthritis, myopathies, Basedow's disease or toxic goitre). Eczema pruritis is due to old-age and atrophy of skin with its glands, severe prurigo is

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due to diabetes (for cure of islets of Langerhans), Pancreatic incapability and hepatic incapacity leading to diminution of Fe, Cu, Vitamin B, red bone marrow, haemoglobin and occasioning menorrhagia, endometritis, piles. anaemia, boils, carbuncle. (Is pancreatic deficiency a cause of leanness—can we increase fat by adding pancreas, "kusta", to diet ?) ; eczema pruritis or spasm of involuntary muscles or asthma (Belladonna paralyses all involuntary muscles and relieves bronchial asthma) is due to intestinal intoxication needing activated absorbing of animal and vegetable carbon, vitamin B 1, B 2, P. P. G. etc. Eczema, asthma, pruritis are due to avitaminosis, want of fresh good nourishing food, poverty, greedy selfishness, ignorance, irresponsibility, want of national feeling—अहिंसा in theory, not in practice. "Love thy neighbour" is in the holy book only and absence of the idea of brotherhood of beings of one country, giving products for consumption after mixing and adulterating, e.g. vegetable ghee, margarine palmed off as real with some real stuff and essence is due to overwork causing diminution of cerebral tissue, lecithin, phosphates, is due to calcium deficiency (parathyroid disturbance causing tetany, epilepsy, sprue, paralysis agitans, eclampsia, convulsions, inability of blood to hold calcium', calcium want as in phthisis, excessive use of alkalies for hyperchlorhydria-burning which decalcifies and robs blood of its Ca, (note :—phosphaturia in children occurring after ingestion of expectorant mixtures for a long time) or excess of calcium orally which in turn may accumulate and cause mischief—tetany, convulsions, stopped by withholding calcium administration or is due to anexymia caused by sedentary habit or use of tobacco (snuff affects 5th, 6th, 7th, 8th cervical, 1st thoracic anterior roots by constant flooding of the vault of the mouth, posterior pharynx, posterior adenoids, irritating and exhausting the nerves and producing itching, burning, tingling in extensor side of hand, dorsum of feet or anterior aspect, pruritis, eczema, asthma due to sympathetic nervous system exhaustion (excessive activity of sympathetic causes constipation, dyspepsia, hypochlorhydria, disturbed sleep, inhibits secretion, digestive juices, as

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supplying viscera,excites heat ; parasympathetic excites secretion and inhibits heat, slows heart, promotes peristalsis, increases secretion and digestion). In diagnosis of itching a number of points crosses the mental screen of a physician—do pruritis, eczema, asthma occur in exhausted sympathetic nervous system of non-gymnastics, or in athletes who leave off exercise in adolescence, in asthenic or fatigued athletes, in non-sympatheticotonic reserve, pessimistic, lean, tall, melancholic, non-social, vagotonic, introspective libido, for extravertive libido may be found in strong, muscular, robust, thick-set, happy-go-lucky, social, sthenic or active jovial person who rarely shows skin cracks, itching, irritability of temper, and has chubby soft hands. Note :—Spirochaete of Syphilis affect cutaneous sensation and paralyse, so there is no itching. Cannabis-indica lessens sensibility and so itching. Can we expect one single line of treatment? Try Zinci Oxidi, Bismuth Subnitrate, Cal. Hypophosphite, Quinine Hydrochlor and Gum Indica or Laghu malini-vasant, Praval, Kadhe-Kirait and Gum Indici internally. Henna made into a paste with fresh milk, applied fresh daily locally, or Castor oil seeds powdered and applied in fresh milk as applications daily externally, like ice locally, soothes and relieves itching by constriction of blood-vessels and lessening the blood supply, turgescence and swelling. Henna, Castor oil seeds probably cool the burning eczematous area. Can we find vago-sympathetic enquilibrator to ameliorate eczema and asthma? Skin and nervous system have same embryological basis. Can we employ elastic tissue,—e.g. lung, mammary or other tissue (the much vaunted testicular or ovarian tissue is falling in the back-ground as a rejuvenating element as follicular, luteal hormones are coming to the forefront recoverable from pregnancy urine—even man's urine is exhibiting a male hormone—thus man feeds on woman and vice et versa by conjugal act, by exchange of saliva in kissing—) to replenish lung exhaustion as in asthma and skin brittleness. Stramonium, Datura, or Hemlock leaves, the

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poison of Socrates, have a use in relieving asthma (conii folia like tobacco causes vomiting, nausea, paralysis of voluntary muscles, motor nerves, fall in B P., death by asphyxia, heart beating long after). (Belladonna affects involuntary muscles, not the voluntary) But the actions are a complex effect and it is doubtful how one will act in sclerosed, hot-tempered, old person with high B. P. or such a young person or vice et versa or commutations and permutations of them. Thus it is difficult to fix B. P., temperament, age, and the relieving drug in different cases. Hence the failure to satisfy each case with a specific. Can there be a specific for a condition? Can there be an antidote for all conditions—bee-venom for uric acid excess ; rheumatism, Tetanus which paralyses motor nerve ends and hydrophobia—most inhuman tormentors, find relief in curare. Snake venom as anaesthetic and antihaemorrhagic or cobra-vennom as antineoplasmic, Can we treasure up an old prescription or a much applauded patent as a sure remedy ? Can we start considering that acetyl, ethyl ester, alcohol are such as to give aspirin and others an aesthetic property ? Elopement, Kidnapping, mutilation of face and parts, seduction, suicide, homicide may be attributed to youth or to the innate desire in man to satiate his or her appetite, thus rendering either worse than a brute—an animal is cruel only to eat but man is for money, food, power and pleasure. Running down a person to death under one's car is exonerable if wrong side of the pedestrian is proved or slightly punishable if drunkenness be found by the presence of alcohol in blood —smell of the mouth or urine being misleading. Vaso irritation frequency of micturition, insomnia, depraved state of mind, absence of conduct may be the result of enlarged prostate—not punishable in gaol but on the surgeon's table in an operation theatre. This may be due to hyperpituitarism (excess of anterior lobe giving precociousness, early development of sexual characteristics). Hypopituitarism yields inferiority complex, depression or confu sion mania, which may cause lack of inhibition, hence raving etc. (Hypopituitarism obtains loss of virility, fertility as the result of diabetes—associated with hyperadrenalinaemia, Hyperpancreatitis or insulin excess, i.e. hypoglycaemia, sugar thirst, excessive islets of Langerhan's activity exhibiting quick temper, irritability, offensive mania going on to homicidal tendency—so often found in stabbing of innocents, run amok as in malay. It is like the jackal that cursed the lamb for spoiling the river water flowing

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from the jackal down towards the lamb but finding his own mistake tore the lamb to pieces saying that it was not he but his forefathers that had insulted him. It may be due to drugs like "hashis", absynth, cocain—otherwise man won't stab a man without a real cause but simply because they happen to differ in principles. There is advancement in various branches of Science and we have such specifics as manganese and tin for furunculosis, insulin for surgery on diabetics, quinine for malaria, but old wisdom is not entirely ousted—we still believe in and use mercury for Syphilis, diet for diabetes, iron for anaemia (some liver injections acting as tonics may be reinforced with Arsenic), Nux-vomica as stimulant. So we can't afford to be dogmatic in the vistas and avenues of unsolved riddle of the body. We must give credit to the ancients who said "mean's sana in corpore sano" or a step further to the yogic power (as felt to have lost by Lord Christ when the women touched his apparel and also by other saints when performing miracles of healing) which controlled body and mind bringing "Atmic force" in predominance in "Shushumna" Kundalini"—Sympathetic plexus—adrenals-"Nabhee," the external representation as exhibited in poetic origin of "Brahma" from 'nabhee" of Sri Vishnoo-quality from quantity.

REVIEW.

The 'য়ুনানী চিকিৎসাঙ্ক of the অনুভূত-যোগমালা is a special number of this well known Ayurvedic organ, novel in nature, unlike its other special issues. Unani and Ayurvedic are sister Sciences, which once developed each other and prospered side by side. Unani is still in vogue in Northern India from where the paper is published, and it is in the fitness of things that the learned editor Visweswar Dayaluji Vaidyaraj has made a first-hand study of Unani books and published Hindi versions of some of them in his famous paper for public benefit. We commend it to the Ayurvedic Pandits in the interest of their practice and Ayurvedic research.

M. K. M.

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Are "Shotha" and "Shopha" Same?

BY

Dr. D. VENKATAGIRI RAO, M. B. Sc,
CHIKITSIN.

Most of the diseases of human system are accompanied by inflammation. Inflammation manifests itself as superficial redness or blush of the skin or mucous membrane without swelling. It is caused by the disturbances or the congestion of the arterial blood vessels. Ayurvedically it is called (শোথ) shotha. Before going to discuss about the symptoms and treatment of (শোথ) shotha I beg to draw the attention of readers towards another Ayurvedic phenomenon called shopha (শোফ). My main intention is to show a difference between these two phenomena. Ayurvedic texts do not make any difference between these two. Even standard books say they are same. But by observation one can find the difference. They differ doshically too.

The objective symptoms of "shotha" (শোথ) are redness, warmth; and subjective symptoms are pain, heat and burning (দাহ). The pain is caused by the pressure on the sensory nerves by the changes in blood vessels. The destruction of the tissues takes place, and the destroyed tissues accumulate at inflamed part. These symptoms are mostly seen in summer. Therefore one can say that doshically shotha (শোথ) is due to 'pitta' (পিত্ত). Moreover to confirm this there is heat and burning sensation (দাহ), of course vata (বাত) also helps the movement This can be said because there is continued destruction of tissues. So the treatment according to doshic principle, will be applying (শীত) the sheetavirya dtugs and (পিত্ত শামক) the pitta shamaka drugs (উষ্ণবীর্য্য) ushnavirya drugs are also employed sometimes to hasten the suppuration.

Shopha (শোফ) is only a swelling as in the case of dropsy. It is caused by the congestion of veinous blood vessels. One can see shopha (শোফ) and its symptoms only in winter. In shopha absolutely there is neither heat nor burning sensation. The destruction of tissues may take place very late. Considering this, one

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can say that kapha (কফ) is disturbed by vata (বাত) As these doshas contradict each other, there is neither heat nor (দাহ). The treatment will be applying of (কটু, উষ্ণবীর্য্য বস্তুনি) ....such as Rubifacient.

Now summarising the differences between shotha and shopha, I shall put them as below

SHOTHA	SHOPHA
(1) Due to congestion ef arterial blood vessels.	(1) Due to congestion of veinous blood vessels.
(2) Due to excitement of pitta by vatha.	(2) Due to excitement of kapha by vata.
(3) There is heat and burning sensation.	(3) There is no heat and burning sensation.
(4) Occurs mostly in summer	(4) Occurs mostly in winter.
(5) Suppuration takes place earlier.	(5) Suppuration takes place later.

Considering all these, I am of opinion that shotha and shopha are doshically different I shall be highly obliged if any of the readers furnishes me with their observations on this.

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NOTES

AN APPEAL TO THE CONGRESS GOVERNMENT AND THE MEMBERS OF LEGISLATURE OF THE PROVINCE OF MADRAS

As one who has devoted thirty years of my life for the resuscitation and development of the great Ayurvedic system, I wish to make an appeal to the National Govt. and to the elected representatives of the people of this province, to give all the support that is possible to this National system, which has alleviated the sufferings of the millions of our countrymen for several centuries. In spite of the severe cempetition of the foreign system of medical treatment which monopolished the the patronage of a foreign Government during the last one hundred and fifty years, this Indigenous System has survived, and even to-day has a unique hold upon the esteem and confidence of the people in every village and town, owing to its inherent worth, and its suitability to the climatic conditions of this country.

It cannot be denied that our provincial Government has not hitherto done anything appreciable for the Indian medicine. It is mintaining for the last few years only one school in the city of Madras, and is spending for the indigenous system only one hundredth of what it is spending for the Allopathic Medicine. The propaganda of some allopathic doctors that Ayurveda is unscientific or inferior to the foreign system has long been discredited.

I venture to make a fervent appeal to the Government and Legislators of this province to extend their fullest patronage and whole-hearted sympathy to this great cause and to request them to convert the present Government school of Indian medicine into a first rate college as a first step at least for schools of Indian medicine in the four different languages in the province This is a matter of great national importance. While the valuable treasures in the form of natural and potent drugs are going to waste in the rural parts of the country, every nook and corner, is dumped with semi-scientific and patent medicines causing a great economic drain on the resources of this impoverished country.

The moment all allopathic doctors are trained in the Ayurvedic system of medicine, the clevage between two classes of doctors is bound to disappear. The argument often advanced that Ayurveda as practised

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to-day is not on a par with allopathy has no ground, because allopathy has been encouraged by royal patronage all these years, while the Ayurvedic physician is left to struggle for himself. It would be a most interesting thing to speculate what the state of the western system would be in our country after a few years, if only the same patronage is shifted to the side of Ayurveda. The deeprooted and 'truncated' system would burst forth into numerous branches offering vast fields for research bringing Indian Medicine to a state of glory, so as to lead the world once again.

I am sure that all parties will be united in the accomplishment of such a happy event,

Dr. A. Lakshmipati.
Madras

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Definition of Vyayam.

BY

Dr. A. LAKSHMI PATI,

B.A., M.B. AND C.M., Bisagratna,

MADRAS.

The word Vyayam is used in India to denote any work which is intended to promote the harmonious development of the body and the mind. This word has been defined by different scholars belonging to different schools of thought in different ways.

1. Susruta, who was a professor of Anatomy and Surgery, defines Vyayam as follows:—

Sareerayasa Jananam Karma Vyayama Samgnitam.

Any act or movement of the body which causes fatigue to the body is called Vyayam. This definition includes games, walks, horse-riding and even manual labour done in the course of one's professionla duties. Although in the axaplanation he states that development of good from, formation of muscle groups, power of endurance and other good qualities are to be derived as a result of Vyayam. his definition is quite general.

2. Charaka, who was mainly a professor of medicine, defines Vyayam thus:—

Sareera Cheshta ya Cheshta,
Sathairyardha Batavardhani,
Deha Vyayama Samkhyata,

Such action of the body as would promote steadiness of the limbs and also strength is called bodily Vyayam. In this definition he

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makes distinction between Bodily Vyayam and Manasika Vyayam, which means exercies of the mental faculties.

3. The Yogi, to whom the development and control of the subtle mind is more important than the development of the material body, which to is him after all a perishable object, has his own definition of Vyayam.

The definition of Vyayam according to the Yogi is stated as follows ;—

The word Vyayam is made up of vi-a-yama and means the intensive development of self-control (yama) or the control of the mind over the body. Here the body is more or less a vehicle and is not of much value by itself

4. Those who study and practise Vyayam as a special art define Vyayam in their own way. This is the professional's definition.

Tulabhrama Gunakarsha Dhanurakarshanadibhih.

Ayamo Vividhamganam Vyayama Iti Keertitah.

The intensive bending (vi-ayama) of the body in various directions as in performing bodily exercises such as swinging heavy weights, pulling bow-strings, bending bows and performing other stunts is called Vyayam.

These four definitions, varying according to the understanding of students with different aims and objects in life, give us an idea of the manner in which the Indian athletes and scholars have understood the utility and scope of Vyayam in their daily life. To them savage development of the body has no attraction. Hanuman, who, we may say, is a perfection of muscle control and who could in an instant diminish his size to that of a mosquito or grow tremendously, if he so desired, to the size of a mountain and whose vigour was so great as to enable him to jump across the seas, is the hero and the ideal of the Indian Vyayamist.

For the same reason Hanuman is considered as Vayuputra—a son of the wind. The wind is unseen and yet has tremendous power. Control of this vayu or power inside the body gives the athlete all his strength

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If a man could carry on elephant on his chest, it is due to this power of controlling the Vayu inside his body. This word Vayu is indentical with the word Bios—meaning life or energy.

It will thus be seen that it requires a very careful study of the Indian system of Physical Education in order to understand its scientific value.

A. LAKSHMI PATI,
B.A., M.B. & C.M, Bishagratna.

Madras,
14th May 1938.

N.B—Presented to the 5th Madras Provincial Physical Education Conference, Mangalore, 19th May, 1938.

REVIEW

'Ashava Bijnan' by Sri Swami Hariharananda Vaidya, publishad from the Punjab Ayurvedic Pharmacy, Amritsar, and priced at Re. 1/- only, is a useful brochure in Hindusthani. It deals with a particular side of Ayurveda, implied by the name of the book itself. The author has lucidly tried io incorporate various knowable matters along with his experiences based on Ayurvedic methods and modern advances, for manufacturers of indigenous medicated spitits. This Pharmacopoeia of 'Asavas' is well worth the attention of the Ayurvedic circle, being the second edition of the maiden labour of a series of Ayurvedic scientific books contemplated by the learned publishing concern.

M. K. M.

We are in receipt of a catalogue (Quarterly Issue) of the Punjab Ayurvedic Pharmacy established by Swami Hariharananda Vaidya. The founder is a Congress-man and a selfless worker for Ayurved. He intends to place this useful concern in the hands of a competent and reliable board of management for public good, as he is often in gaol in the service of the country. The catalogue shows a collossal venture. We wish the noble enterprise and the nobler motive all success.

M. K M.

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The July issue of the 'Antiseptic' which is a special Number on Tuberculosis is rich in as many as twenty seven articles from experts in pulmonary tuberculosis The articles are highly informative and illuminating and characterised by the charming feature of exhaustive treatment of the subject. Our sincere felicitations to the editors for their subsequent special number also, which is on Skin Diseases.

M. K. M.

NOTES.

Pandit Madan Mohan Malaviya says in course of a statement that as a result of Kaya Kalpa treatment which he had undergone for six weeks his strength of digestion has increased much, his eye-sight has become clearer and his general health has also much improved. He, however, expects to issue a press statement on the subject as, in his opinion, many exaggerated reports are appearing in the newspapers about this treatment.

There is no doubt that most of us, laymen, were totally ignorant about the Kaya Kalpa treatment and it is only because Malaviyaji agreed to undergo this treatment that it has got so much publicity to-day in this country. Of course, Malaviaji is not the only person who has undergone this treatment; there was another gentleman with him, we mean Pandit Haridatt Shastri, and both of them were placed in charge of the Tapsi Baba, an old ascetic, who was, it is reported, conversant with the methods of Kaya Kalpa treatment. While in Muttra, we are told, two other gentlemen Srijut Natwarjee and Srijut Mathura Prasad, retired Judge, Jaipur State, were placed under the same method of treatment of Mr. Raghubir Sahai who, it is said, is the first man to get the prescription from a saint. All those gentlemen have not only passed the Biblical limit of three score years and ten but had been suffering from the illnesses and infirmities associated with ripe old age. It is gratifying to learn that all of them have improved remarkably as a result of this treatment. Dr. R. N. Banerjee of Allahabad who examined Malaviyaji noticed a general improvement in his health but he did not find any sign of his looking younger than his age (76 years) and his latest photo that has been printed in the papers also gives the same impression. As regards the two Muttra gentlemen, a teacher of the Local Government High Scool, Mr. C. L. Garg, who personally interviewed the former after the termination of their treatment, says stratling things.

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Persisting and troublesome diseases they had been suffering from, such as asthma, diabetes, excruciating pain in the joints, Chronic indigestion, had disappeared. They looked fresh with no trace of wrinkles on their faces and what is amazing beyond measure both of them had luxurious growth of black hair on their heads.

All sorts of stories are appearing in the newspapers about the marvellous effects of the Kaya Kalpa treatment. We may or may not believe them but what needs emphasis is that it is a method of treatment which considerably improves the health of the person undergoing it, nay gives him a new lease of life and the joy and beauty of health. In a word, it brings about a rejuvenation of health with all its attendant benefits. But it must be borne in mind that it is by no means a new mode of treatment. Copious references to Kaya Kalpa may be found in Charaka, Susruta and Bagbhata, the fathers of Ayurveda. They have recommended this sort of treatment for kings and men of affluent circumstances, because it is only rich men who can afford to take such treatment. There is another view that persons who want to undergo such treatment must be men of holy habits and pious disposition- Be that as it may, the fact remains that the ancient Rishis of India knew wonderful methods of treatment including those of rejuvenation. There was a flutter in the world some years ago over the Russian doctor Dr. Voronoff's monkey gland treatment for rejuvenation. It will be recalled that the Russian doctor had an Indian millionaire as his patient years back. But Kaya Kalpa prescribes no injection of any sort. It is a treatment, we are told, mainly based on pure cow's milk and medicines prepared from simples, and the patient should have to live in a chamber built strictly according to the rules laid down in Ayurved Sambitas.

Indians have lost their political freedom on account of their internecine dissensions They are going to lose the great cultural heritages of their glorious past through their criminal apathy. Kaya Kalpa was there, but the indifference of Ayurvedic physicians had made us almost forget the existence of such a remarkable mode of treament. Now that

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Pandit Madan Mohan Malaviya and others have had an experience of this treatment, let us hope increasing attention wtll be given to it in a truly scientific spirit with a view to reviving it. In that cace we may hear less of sudden heartfailure or high blood-pressure and things of that sort. We can then tell foreign scientists and medical men in their face that thousands of years ago Indians knew more of science and philosophy than perhaps we do now.

Amrita Bazar Patrika

NEWS & NOTES.

In a meeting of the executive Committee of the Ayurveda Prachara Sabha, the following programme of work for the current year was passed unanimously.

It was anounced at the meeting that Sjt. B. Sajjan Raj Sowcar of St. Thomas Mount promised to pay the charges according to their bill for printing at the Hindi Prachar Press 1000 copies of Arogya Sutras in Hindi for free distribution, and also to supply free of charge as many copies as are required for distribution.

Programme of Work for the Year 1938-39.

ORGANISATION OF BRANCHES:—Organisation of District and Taluq branches and enrolment of medical members from among the A and B class physicians and non-medical members from all villages. The branches shall devote their attention this year especially for holding meetings for professional discussions among Vaidyas, for preaching

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of Ayrogya Sutras (Health Rules) and for educating the voters on the necessity of preferring the Ayurvedic treatment to the Western treatment Pledges may be taken from the likely candidates to Lockal Boards and Legislatures binding the candidates to support Ayurveda.

ESTABLISHMENT OF PUBLIC HEALTH GARDENS. The establishment of an Arogya Ashrama or Health Garden in every firka of the province. The area of each Ashrama shall be as extensive as possible. Lands which are unfit for agricultural purposes owing to their dry and rocky nature are best fitted for this purpose. "Marubhooh Arogya. Deshanam Srestam"—Charaka-Sutra, Chap. 15. Only the land should not be damp or water-logged. The average area shall be 10 acres for each Ashram and it may extend up to 100 acres, if waste lands or existing Public Topes or Satrams are available in the locality. The minimum area may be one acre to start with in exceptional cases. The first concern of the branch sabha shall be to provide ths Ashrama with a supply of pure and protected water from a reliable source. One or two small cottages may be built in one corner of the garden by public subscription, or by grant from Local Board or Government. Suitable cases may be treated here by just taking advantage of the isolation in a quiet place and by the open-air life. Games and entertainments may be organised in the grounds on festive days. Body building, team spirit, and mental relaxation should be secured by this method. If possible, any cottage industry which is adaptable to the aptitude of the inhabitants of the village may be encouraged on a small scale A demonstration garden of the herbs which grow naturally in the neighbourhood, and which are really valuable medicines, should be established in a small area not exceeding 25 cents, in order to explain to villagers the use of local herbs that grow abundantly in village parts. These should replace the present ornamental gardens of modern cities, where useless plants which neither have scented flowers nor edible fruits are grown. The Ashramas, the cottages, the wells and other institutions may be named after the donors by fixing a permanent slab into the construction. It shall be the aim of the Ayurveda Prachara Sabha to establish 1000 Ashramas throughout the presi-

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dency at the rate of one for each firka. This will be the best way of celebrating at the end of this year, the 60th birthday of the President, Dr. A. Lakshmi Pathi, B. A., M. B., & C. M. Bhishagratna, who has devoted the best part of his life for the cause of Ayurveda. When we remember that we have on the register of Indian Medical Practitioners nearly 10,000 physicians already, the movement must be made to succeed by the efforts of sincere workers. An army of them is required for this purpose.

(3) AROGYA YATRAS OR HEALTH MARCHES:—All these should be done by utilizing the services of the local physicians and volunteers who may be enlisted for this purpose. Congress workers will be glad to help us everywhere. Dr. A. Lakshmipathi proposes to lead Arogya Yatras or Health Marches in the districts if they are organised by the local branches. They shall conduct these marches as a perliminary to District conferences to be held by them. Those who are interested in this work are requested to volunteer their services and send their donations to either the Secretary, Ayurveda Prachara Sabha, Mount Road, Madras or to the local branches wherever they are established.

(4) CONFERENCE OF AYURVEDIC PRACTITIONERS:—A Conference of all practitioners of Indian Medicine shall be called under the auspices of the Ayurveda Prachara Sabha in Madras at the time of the 18th anniversary of the late Pandit D. Gopalacharlu which falls on 29 Sept. 1938, when a review of the work done till then shall be made.

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Reports of Societies Etc.

MEMORANDUM.

Submitted to The Excise Minister of Provincial Governments of India and Indian States in Conference at New Delhi.

—:o:—

The comprehensive nature of your deliberation with regard to Pharmaceutical Industry and need for uniform Regulations throughout British and Indian India to be gone through in four days, is quite an onerous task, especially when you have not given an opportunity to public opinion to help you in your deliberation.

The primary object of the conference appears to be the removal of the existing inter-provincial barriers on trade in the pharmaceutical industry, and you have an ambitious regard to go through.

The letting-in of expert evidence from the Representatives of the Pharmaceutical Industry in India like the Bengal Chemical and Pharmaceutical Works, the Alembic Chemical Works, Bose Laboratory, etc., in the preparation of British Pharmacopoeia Drugs and B. P. Tinctures, and of Zandu, Sandu, Rasashala and other wellknown makers of Ayurvedic Preparations, would have greatly facilitated your work.

The Drugs Enquiry Committee of 1930 presided over by my friend Col. Chopra after collecting such representative opinions has issued a Government Blue Book, and that valuable Report should afford you simple material for aiding you in your deliberations.

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The Pharmaceutical Industry in India is a matter of comparatively recent growth, and bristles with technical problems, as it is closely interwoven with Indian Medicine, whose Pharmaceutical technique has not been standardized.

In my Memorandum to that Committee published in the Drugs Enquiry Committee Report, I stressed the compilation of an Indian Pharmacopoeia, which the Report has unanimously recommended.

A recent development in Ayurvedic Pharmacy has been the preparation of Ayurvedic Tinctures, Aristas and Asavas with Cocoanut Arrack and Toddy Base by the Medicated Spirits Manufacturers' Association of Colombo, whom I represent in India. These preparations are quite akin to "Mrita Sanjeebani Sura" prepared by Sakti Aushadhalaya and Sadhana Aushadhalaya of Dacca in Bengal.

They are medicines, perse, like Allopathic Tinctures of alcoholic base as Tincture Zinziberis, which contains 75 to 80 p. c. of Alcohol, and treated as medical tincture with nominal customs Excise Duty thereon. The Alcoholometric anaysis is not at all the criterion to assess Custom and Excise duty on these medicinal preparations, and they are of a class with B. P. Tinctures, and deserve to be assessed duty under the category.

My friend Raja Mitra B. D. Amin of Alembic Chemical Works, Baroda and Bombay, has dealt ably in his Memorandum about the iniquity of inter-Provincial duty and trade barriers on their preparations for which your conference primarily meets.

But the question of Ceylon Medicated Spirits based on Ayurveda is left quite unelucidated, and therefore I have volunteered this Memorandum to your deliberations. The Government of Mysore has been recently faced with the problem and being reluctant to take any initiative in the matter, they have placed this question on your lips.

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To help you arrive at a clear decision on the question I may tell you that these preparations are on a par with B. P. Tinctures of Allopathy, and are confined in their use to the healing of the sick. They are not luxuries like wines nor stimulants like ardent spirits, but medicines first and last to be administered under medical prescription in graduated medical doses. To scare away these preparations by high Customs Tariff as 29 rupees per Imperial Gallon will be an act of injustice and cruelty to the afflicted humanity for whose ministration they are intended.

The encouragement of Indigenous Medicine is a policy, to which all Indian Governments are committed, and any impediment put in the way of its development, will have a deliterious effect on the morbidity and mortality figures of India. The disorderly condition of the Indian pharmaceutical Industry due to lack of educational facilities for the training of Expert Pharmacists in India has been vividly deliniated in Drugs Enquiry.

To a conference of Administrators any technical detail adumberated by me in this short Memorandum, shall act as a scare, and therefore I conclude this with an appeal to you in conference to treat them categorically with B. P. Tinctures of Allopathy with whose Tariff and praxis you are quite familiar.

In the words of a recent leaderette in the "Hindu" of Madras, I would request you to give up contempt for other systems of medicine, which is general in India. The reason for India not developing research in indigenous Systems of medicine is ascribable to medical administration being in the hands of people who have been brought up in age-long traditions. Ayurveda and Unani Systems of medicine have cures for certain diseases for which the British Pharmacopoeia has no remedies. There should be no further delay in encouraging intensive study and zealous investigation of Indigenous Systems of Medicine."

As the result of intensive study and investigation of Indigenous

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Systems of Medicine for more than fifty years, these Ceylon Medicated Spirits are made available as remedies for diseases for which the British Pharmacopoeia has no cures, and to ban their entry by prohibitive tariff would be to deprive Indian humanity of chances of recovery from fell diseases.

You are sitting in deliberation as lay administrators of Revenue without medical prejudices like medical satraps of provinces, and as such, a fair decision is expected from you in the treatment of these purely medicinal preparations of Ayurveda on a par with B. P. Tinctures of Alcoholic base used in Allopathy.

On the broad principle of enlightened Governments, that there can be no taxation without representation, I have tendered Memorandum in haste, and my plea for volunteering it is to represent the interest that will be most affected by your decision in default of representation.

Trursting that you will be kind enough to let in these presents of mine at the conference to mould your eventual decision.

Dr. M. R. Samey, M.D., Ph.D., D.P.H., etc.

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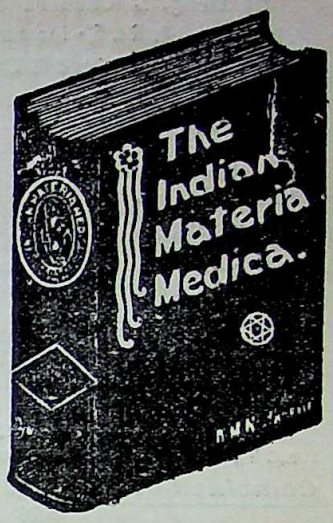

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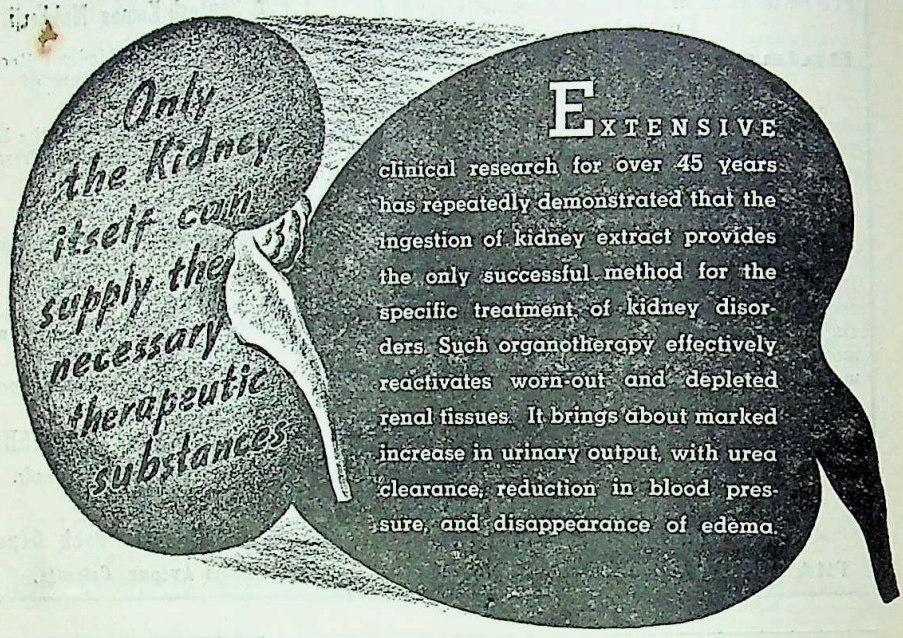

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THE JOURNAL OF AYURVEDA

Vol. XV.] July, 1938 [No. 1.

The Going World

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The charge is often levelled at Ayurved that it is unscientific. The charge invariably proceeds from sources of ignorance of Ayurveda. These ignoramuses in connection with Ayurveda fall into the categories of unscientific people steeped in the influence of the culture of the materialistic occident and those versed only in western science, who attempt dabbling in the Ayurvedic Science. Both these classes are confused and confounded in handling this great science of a transcendental and metaphysical kind.

The terms of reference in comprehending this parent medical science of the world comprise Hindu philosophy and a lofty code of morals and spiritual principles. To the absolutely lay people even the positive and practical aspect of this science cannot be palpable. The scientific people cannot understand this Science due to their defective preliminary equipment. If they are conversant with the above terms of reference, they, in their quest of truth, must be able to realise the basic foundation of magnificient breadth and depth of Ayurveda, and its infallible conclusions. The endocrinology of

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allopathy may one day culminate in the Tridosh Theory of Ayurved as old as the Vedas, the earliest chronicles of mankind. Homeopthy's constitutions so strikingly resemble Ayurveda's **वायु, पित्त,** and **कफ.** The main principle of homoepathy, tow it, *Similia Similibus Curantor* is embodied in Ayurveda's

हेतु-व्याधि-विपर्य्यस्त-विपर्य्यस्तार्थकारिणां ।
औषधान्नविहापाणामुपयोगं सुखावहं..... ।

But Ayurved has her internal foes, too. The hybrid caste of Ayurvedists without thorough grounding in the science of Ayurveda, or with leanings to the western Science often talks of resuscitating Ayurveda and rendering it scientific by blending it with allopathy and engrafting subjects of the western science on the corpus of Ayurveda. Such attempts, too, are getting on rampart to the detriment of Ayurveda. Every Science has its own ways of evolution and development. Let the study of real Ayurveda with thorough qualifications comprehend and realise the great and surpassing Science of Life that Ayurveda is.

M. K. M.

The Calcutta Commercial Museum, a creation of the Municipal Corporatien of the metropolis, has recently made a noise. Not long ago, a Mayor of the Bombay city visited the institution and spoke of its activities and achievements in eulogistic terms. It is run under the

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blessings of a swarajist-ridden Corporation, and direct guidance of an employed expert head, who is a sufferer in the country's cause. But we are sorry to miss any pleasant feature of Ayurved attached to the Museum. Is it due to lack of imagination to account for the circumstance, or aught else? Ayurved has a prominent commercial aspect. Well may we remember in this connection the wailings of Pliny in former days at the flow of Roman gold into Indian coffers by the trade of India's spices and drugs. The Industrial Section of the Government Museums, as also Royal Botanic Gardens offer but accidental and nominal opportunities as information bureau, and fit fields for excursions of Ayurved. In the days of Emperor Asoka existed state-maintained museums and gardens stocking and growing drugs and herbs, and that was long long ago before the idea of such museums and gardens originated in other ancient countries of the enlightened world. It is almost forgotten by the generality of our patriotic compatriots due to their complete non-immunity from the perverted influence of western culture, that Ayurveda's regeneration is not insignificantly connected with the economic independence and cultural freedom of our moher-land, which are the main objectives of the strenuous strife for political resurrection of the country.

The present movement for revival of Ayurved, India's hoary holy Science, may be traced back to a beginning about a quarter of a century old. It goes with-

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out saying that this activity of the Ayurvedic world is designed on the modern lines. It is, therefore, no wonder that during this short space of time, happenings, peculiar to institutional training and treatment of the west, have also been experienced in the modern institutions of Ayurved. The intestinal conflicts of these institutions have not always been made public. But within the easy memory of our contemporaries lie incidents of strikes in Ayurvedic colleges, which visited different parts of the country, where they exist, and which were conspecuously published in newspapers. We may begin with an early instance of a premier Ayurvedic College of Bengal. Scince then, though at intervals, we have heard of the strikes of the Ayurvedic College of the Benares Hindu University, the Tibbi College of Delhi where Ayurved has an equally equipped department, the Lahore Dayananda Ayurved College, and the Patna Govt. Ayurved School. In the near future, we may remain ready for further spread of the conflagration.

These unpleasant occurrences should send all lovers of Ayurved a-thinking. Considering the general trend of the grievances of the strikers in these cases, one is almost invariably led to conclude that there is something rotten in the State of Denmark to oblige the seekers of knowledge who have flocked to these seats of learning, to give vent to feelings of injured expectations. We remember the sage remark of the late lamented Kaviraj-Shiromani Shyamadas Bachaspati that the modern system of training of Ayurved has harmed the Ayurvedists

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by destroying the sweet cordial relations of reverential feelings between the *Gurus* and disciples, the tradition of which had been affectionately cherished in India from the days of yore. It is also our common experience that such explosions of feelings of strikers are but the ultimate and inevitable culmination of cumulative and pent-up grievances of students who get disappointed with the bad administration and inefficient staffs of the institutions. We have knowledge of a case, where a professor of Ayurved refused to serve under a principal because of the latter's being all but innocent of Sanskrit.

In view of this situation it is manifestly incumbent on the Ayurvedic educationists to overhaul or radically change the system of Ayurvedic training which obtains in the present days. This is but one aspect of the situation. From various other view-points we have, from tme to time, dealt in the pages of this paper about the dire necessity of conceiving a system of training of Ayurved based upon the considerations of maintaining its individuality and genuineness, and the best ideals and traditions connected therewith.

No real progress is feasible in an atmosphere foreign to our genius and nature, and subversive of all that is best in us and our own. Let us hope our cry will not be in the wilderness and we will not be wandering benighted any longer.

M. K. M.

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Original Articles

GOVERNMET'S DUTY TOWARDS AYURVEDA !

SPEECH DELIVERED

BY

THE HON'BLE MRS. VIJAYA LAKSHMI DEBI,

Minister for L. S. G.

in the U. P. Legislative Assembly on March 22, 1938 on a cut motion in the Medical Budget :—

The honourable mover of the cut motion wishes to know what the policy of the Government is regarding a certain sum of money in the Medical budget. The policy of the Government is the encouragement of the indigenous systems of medicine known as Ayurvedic and Unani. I would like to state clearly that the debate that has been carried on in this House since yesterday has been an entirely one-sided and unbalanced debate. On the one hand, we have had people who have opposed the Ayurvedic and the Unani systems without, I think, really understanding what these systems were. On the other hand, we have had champions of Ayurved disclaiming that everything that came from any other system was bad. I wish to make it perfectly clear on behalf of the Government and also in my individual capacity that I take the strongest objection to this method of approach. In this modern age we can not look at any subject, however unimportant it may be, from this angle of vision. Nothing in this world is wholly good or wholly bad, and when it comes to an important subject like medicine, you cannot tie yourself down to words and phrases. We ought today to have a scienti-

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fic attitude of mind, and the scientific attitude of mind is an unbiassed one. Knowledge and bigotry cannot go hand in hand. We cannot acclaim one method and run down another. It is absurd to talk of Western system of medicine and Eastern system of Medicine. There are no such things. You do not talk of a German system or an Italian system or an English one. Various discoveries have been made in different countries. Some things have been discovered in Germany, others in Italy, others again in France, and yet others in some remoter parts of the world, and scientists and men of learning get together and form an opinion on these discoveries and test them, and then these medicines are incorporated into a certain system of medicine. Therefore, I want the House to understand that I am not here to advocate any particular system of medicine. The point is that we want for our country the best possible medical aid available in the world today, and to that end we plan and work. The reason why today we are encouraging the indigenous system of medicine is because what is indigenous, what belongs to the soil, cannot be uprooted, and it is only on things firmly rooted in the soil that you can build the foundations of something permanent and progressive. Only in this way can systems be evolved which will ultimately be for the good of the people of any country. I do not know how far honourable members are aware what the Unani and the Ayurvedic systems are, and what the Allopathic system is. I am entirely a lay person and have no claim to any great knowledge of medical science, but from the little that I have been able to read and learn I am amazed at the ignorance shown by honourable members during the recent discussion. For this reason, I wish to bring to the knowledge of the House certain facts about these various systems, and I want it to be understood why it is that I have come to the conclusion that the indigenous system of medicine must be supported, and why I have done everything in my power to persuade my

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colleagues to the same view, and why I now wish to persuade members of this House to the same ideas. It has been argued by some honourable members that because the Ayurvedic and the Unani systems of medicine are very old, they are therefore not suitable for practically every known ailment. I do not admit that at all. I happen to be among those fortunate people who have seldom, so far, required the aid of doctors of any description, either Allopathic or Homæopathic or Ayurvedic, but I can tell Kunwar Sir Maharaj Singh what I would do in the case of emergency. I would naturally turn to the man who is best qualified not because he practises the western or eastern system, not because he has a western or the eastern degree, but because he is the man best qualified for the treatment of that particular disease. It has been said against the Ayurvedic system that it is unscientific, and this has been argued in the strongest terms. In this connexion I would like to inform the House that so far as the Ayurvedic system is concerned, the beginnings of the system are traced so far back as 1500 B. C., and when I say 1500 B. C. I am not just quoting a figure which I have read in a history book, but I speak after study of the ample material that exists to prove this theory. Between 1000 B. C. and 500 A. D. this system of medicine, nameley, the Hindu system, and also the Egyptian system, which was its contemporary, were at their height, and in this period not only was this system practised along scientific lines, but the Hindus had evolved a method—a highly scientific method of operations. "They not only confined themselves to opening of abscesses and pulling out foreign bodies, but Hindu surgeons opened abdomen, sutured intestines, cut out stones, did plastic repairs to the cut nose, the beauties of the day hastened to Jaipur if they were dissatisfied with the shape of their noses, just as the 'stars' of Hollywood go to Paris for the same reason today. The Hindus were specially clever in their methods of teaching surgery, and to say that a system that

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was able to perform such intricate operations as far back as 500 A. D. was an unscientific system, is, I submit, entirely an error of judgment. It must have had some scientific research behind it, if it was able to perform these delicate operations which even today medical men of the west consider difficult. Sir, I submit that it is wromg to label this system as unscientific. It was able to flourish for so many centuries because it had a scientific foundation, and ultimately languished for lack of encouragement and facilities for scientific research. Now as regards the Unani system, it became first known in 428 B. C. and flourished in Persia and Syria where it was transplanted from Rome, and laler on, after the Mohammedan conquest of India, it completely dominated the Ayurvedic system which was the only prevailing system in India at the time. Later still, after the British occupation of India, both the Ayurvedic and Unani systems sank to the position in which we find them at the present day. It has been suggested that we should follow the West, because Western medicine has made great strides, whereas the Indian system has gone down. May I ask the honourable members why the Western method is so advanced? How is it that science progresses? Money is spent, research work is done, and in this way discoveries are made. This is how seience progressed in the West. But no attempt was made during the last century to help the indigenous system in India though it flourished at a time when England was in a state of barbaric ingnorance. I am not talking from prejudice, I am not talking like this because I feel strongly about the alien Government in our country; I merely wish to bring to your notice facts regarding the growth of the Western system of medicine. They speak for themselves. The Western system came into existence about 460 B. C. During 5th to 10th Centuries A. D. owing to chaotic conditions in Europe, the art of healing sank to very low depths. In fact, it was mainly centred in a few

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monastries. At this period the West was steeped in ignorance and superstition, and "the general practice of surgery was relegated to barbers, bath-keepers and vagrant quacks or stationery humbugs," but the art was already developed in the East and particularly in India. Surgery in England first came into being in 1462 when Edward IV organised a Co-operation of Barbers, in whose hands the major part of operative surgery lay. Today in our country the *Vaids* and *Hakims*, who are educated in the existing Ayurvedic and Unani colleges, are considered inferior even to the barbers of the 15th century Europe. Surely, if untrained barbers could act as surgeons in the 15th century Europe, the *Hakims* and *Vaids* who are trained today in recognised Unani and Ayurvedic colleges, can well claim to be sufficiently qualified to give medical relief to the suffering. You may say that their degrees are not recognised. But whose fault is this? Somebody has to recognise the merits of a system, and degrees do not descend from Heaven, they are granted by the Government of a country. If the Government of this country has so far been asleep to the merits of this system, it is no use to lay the blame at the door of the poor *Vaids and Hakims* who have endeavoured to keep this branch of knowledge alive. It was in the reign of Henry VIII of England that a Royal College of Surgeons was first established, and from that the Government of the country helped those who were working for the advancement of medicine and surgery. The reason that England made rapid strides, and that their method has reached that stage where we find it today, is because England is a free cauntry and has helped the advancement of science in every way, and great labour has been spent in research in order to develop this science. What I wish to emphasize is that it is no use quoting things without understanding their significance. So far as the Ayurvedic and Unani systems are concerned, they have certain points of similarity. It is not enough to say that only Mussalmans go to the Unani

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schools, and that only Hindus go to the Ayurvedic colleges. Things happen like this in our country because we have been divided up deliberately into compartments. Even in our daily life we have evidence of this. Suppose there is a car accident. The newspapers do not say that so many men have been injured. One reads that as a result of the motor accidant one Hindu and one Muslim have been run over! When this is the way things are arranged in our country, it is futile and childish to argue that because the two systems were brought into the conntry by different means and in different ways, therefore they cannot exist side by side. So far as the advancement of the indigenous system is concerned, I advocate it also for a different reason. I believe that things belonging to the country must be given every chance to flourish, and that real progrees can come to a country only through what is indigenous. Things which are indigenous to the soil, should be given every advancement and every help. In the 16th century Leonardo da Vinchi had a dream of flying. Today in the 20th century Italy is mistress of the air! In 1921 an old man in India dreamt a dream not of beautiful women—but a dream of beautiful cloth—the cloth of his own country, and today he has made it possible for us to clothe ourselves in lovely materials made in India. Centuries ago the beautiful *muslins* of India were famous, but encouragement being denied, the art was almost lost until the Saint of Sabarmati made it possible once more for us to revive our ancient industries and we see a glimpse of the glory that was India's. Every free country in the world has progressed, every free country in the warld is marching towards emancipation. But here in India we are just actors in this farce of Provincial Autonomy. Not only is our country ruled by a foreign power, but our minds have been enslaved by that power as well, and even our thoughts are not free. I would appeal to honourable members not to sanction this policy if they have the slightest idea that it is going to be harmful to the country. We

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are not here to quarrel about methods. We are all anxious to devise the best methods of affording medical relief to the suffering people of our province, and I submit that with its limited resources it is not possible for us to give medical aid to every person in the province, unless we resort to a method that is indigenous, that gives us our medicine at our door, and that already has the approval of a large section of that public, to whom we wish to afford relief.

Quite recently in replying to the general discussion on the Medical budget in this House, I had occasion to speak about the subject of indigenous medicines, and a friend of mine, an eminent medical man, whose name is a household word in India, wrote to me on the subject of my speech. He thought I had taken leave of my senses, he believed that, because I had advocated an old system, I must be mad, or perhaps insincere, which is worse, and that now there was no hope either for the Government of which I happen to be a member or for the province which I tried to serve. But I want to tell the House that it is not because I have taken leave of my senses that I am advocating this policy, but because I have realised the difficulties in the path of Government when they try to give medical aid to the people; and that is the reason why we have decided to go forward. Without trying to raise the status of our Ayurvedic colleges, without waiting to give degrees to our Ayurvedic and Unani physicians, we are giving this indigenous aid to the villages. It is proposed to form a net-work of dispensaries all over the province with a central *sadar* hospital in such a position that both indigenous dispensaries and the allopathic hospitals may work in unison. I discussed this matter with doctors who have some claim to know what they are talking about, and they have said, "it is not impossible that the two can work in harmony, each supplementing the other as soon as the matter is viewed from a reasonable and practical angle,

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and when petty jealousies and suspicions are done away with." I think enough has been said in this House about doctors. I am not here to say anything about any member of the noble art of healing, but I wish to say that the Western system of medicine, so far as the doctors are concerned, is fast degenerating into a sort of trade unionism, and that until that is stopped, medicine cannot hope to be what it should be, i. e., the noblest of all sciences. This is not confined to India, but all over the west. The missionary zeal, which is the essence of this profession, is fading, and the idea of service is disappearing. Doctors are divided into cliques and groups, and there are all sorts of petty jealousies, and I wish to point out that when we follow the West, for goodness sake, let us follow that West which has something to teach about. Let us not imitate that, which, even the thinkers of the West admit, is degenerating. In this respect, let us look to the Indian method, i. e., that service should not be measured in terms of money. That is the spirit that we require today to build up our nation, and I personally have no doubt that, given time, the mind of India's children will again capture this spirit of service, and we shall be successful not only in giving relief, but in building up the character as well, and that our systems and methods will advance along the lines of reason once again, and reach those heights of seientific skill, from which they have so unjustly been thrown down.

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A CASE OF INSANITY

BY

KAVIRAJ M. K. MUKHERJEE,

Calcutta.

The patient is a year or two on the wrong side of forty. She formerly suffered from **वायुरोग,** and was Ayurvedically treated for the same. The symptoms then manifest, were mainly palpitation of heart, and frequent fits of semi-unconsciousness. The expert who had successfully treated her during a period of close upon a year and a half, finally opined that the disease had arisen from chronic dyspepsia and that such malady might attack the brain. This prophesy has been fulfilled at a remote date showing the penetrating insight of Ayurveda. The physician had applied **महानारायण तैल** for rubbing on the head and all the body over, as also **अनुतैल** as nostrum. **रसराज रस** with the infusion of **जटामांसी, सिद्धार्थकादि-उद्वर्त्तन** (vide **चक्रदत्त**'s **चिकित्सा-संग्रह, मूर्च्छाधिकार**), etc., were conceived to combat the acute nature of the disease. An apalling quantity of **श्लेष्मा** was eliminated by **शिरो-विरेचन. कल्याणघृत** was used. It appeared that the brain matter had got atrophied by **वात** accentuated in its **रौक्ष्यांश. कल्याण घृत** was continued even till long after the return of the patient to normality. The patient had occasional attacks of fever, and in other respect she seemed restored to health.

The incidence of the trouble dates some five years back, when she had to undergo an operation per vagina for a malignant growth in the uterus. The doctors, who advised and conducted the operation, predicted at the time that the subject might

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develope a turbulent temper thereafter. It came to be true and that not long after.

There were other causes of mental shocks, too.

The कुलज factor, too, has played a part in the development of the case. A brother of her got deranged brain, and is a confirmed mental wreck. The grand-father is known to have had eccentricities. The mother is a veritable vixen, and miserably unsound in mind though outside the bedlum. She is a great believer in dark practices of वशीकरण, and it is known that the grand-mother of the patient had devised enchanted amulets to have the grand-son-in-law subjugated by the patient. The results of such means are unhappy in almost cent per cent cases. The father is a man of irascible temper, and irritability and volatility of temper is a conspicuous characteristic of the whole family. The patient was affected by all the influences of heredity,

The husband of the childless patient is a strict, fastidious and annoying man of easy means and puritanic principles. She has never conceived in life. Childlessness does not seem to have exercised a damping or malicious effect on her. But she has got very attached to the children of her sisters, and particularly to the parental side even to a dirty degree in perference to people on her husband's side. Consuming jealousy is an outstanding peculiarity of the case.

Against this brief background we may start our reading. She got transferred to a climate rather more tropical, and since the operation mentioned before she was rid of her former physical ailments of cardiac debility, bad menstruation, unsatisfactory bowels, etc. But the brain troubles were on the increase along with the general improvement of health. The husband was a touring officer, and swayed by his fondness, too, he would not

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believe the well-meant report of others of the family regarding the wife developing and manifesting signs and symptoms of insanity. Consequently the case deepened and deepened, and at the time when it had reached the stage of unmistakable culmination, it had assumed serious proportions.

In this connection, to one thing attention must be drawn in passing for the benefit of the public. For reasons social, people hide cases of mental derangements, specially when the subjects belong to the soft sex. It is so suicidal. Society should have more than ordinary human milkiness for such poor mental wrecks instead of ridicule and obloquy. Many get radically curred if medically handled betimes.

Actual treatment of the case was commenced some three years after its origin, when it had greatly advanced with complications. She had developed strong symptoms of blustering, abusing, cursing, use of obscenities in language and behaviour, constant loquacity, inveterate jealousy, suspicion of the husband's character, violent physical attempts on others, extreme hot-headedness, etc. But what stood out in contrast is that her sleep was too profound and long-continued.

Treatment was begun with **बृहत् वातचिन्तामनि** and **क्षुधाचतुर्मुख** with the vehicles of **शतमूली रस** and **जटामांसी,** and along with this was administered a soporific remedy which it was internally painful to with stand making her sleep all the more. The results obtained within an incredibly short time were rather marvellous. All symptoms fled rendering her calm, taciturn and sensible. But her airs were morose and indifferent fore-shadowing a storm soon to burst. If some screws got loose in the brain, they had been set in order, but an untouched and vital one got fatally loose at the same time. The subject developed a suicidal monomania and

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there was no conceivable mode of self-destruction which she had not thought of and devised. But timely detection and unsleeping vigilance frustrated all her attempts. She had to be kept in check when she got out of control and was almost senseless.

In this phase of the disease **चतुर्भुज रस** with the juice of **तालशाखज रस** and **पायस** of **धुस्तुरमूल चर्ण** would reduce the acuteness of **वात**, inducing deep sleep and forgetfulness of the suicidal propensity.

After the subsidence of this spell, regular treatment was resumed. This time **मण्डाचैतस घृत, रसराज रस, क्षणचतुर्मुख** and moderate doses of soporific **योग**'s were employed. This treatment had proceeded for some time fairly well, when a recrudescence of the suicidal tendency was experienced again. It is worthy of note that since the subsidence of the violent symptoms she has never been blessed with deep sleep or undisturbed nights. It is something curious. She has often called for **निद्राकर योग**'s and heavy doses of them.

The second seizure required to check her with fetters and manacles, a cruel procedure though. Such patients have to be effectively controlled thus to prevent physical harm. During this onset, physical complaints were almost nil unlike the previous onslaught. But finding herself forestalled by the ever-alert watchers in all her efforts to end her existence, she took recourse to denial of proper food to herself, which would lead to progressive starvation to death. She thus reduced herself to a bag of bones. Such case needs forcible feeding and the cruel clemency of strong-minded care-takers. Violence has to be met by violence at least to a certain extent. The husband, having had to be away, had entrusted the dear patient to a physician care-taker. But the husband worsened the case of the patient by his occasional flying

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visits, during which he, in his excessive softness, misinterpreted physical therapeutic methods employed as acts of unwarranted and wanton cruelty perpetrated upon a delicate subject and created scenes by unnecessary fault-finding. The patient felt indulged and developed a complaining habit and came to regard her responsible and effectionate care-takers as enemies to her.

Treatment under such circumstances is difficult to a degree. It is why hospitalisation, to which we of the East are generally averse and tardy to be agreeable and which means segregation from near and dear ones (in this case removal from worsening association with the husband's people was also needed), is so necessary in such casses. Family environments are not suitable to enforcement of salutary discipline. Hospital atmosphere and the society there easily renders patients submissive to rules and regularities. But the affectionate husband may think of hospitalisation too late, when all other arrangements have been eliminated as unworkable. Hospital observation and care-taking has a great utility and all deepened cases should try hospital therapeutics for what it may be worth. I remember the wise request of a private patient of mine, who wanted to be put in my hospital. He had his wife and sons as his sincere and indefatigable nurses. The reason he gave is worthy of notice. It is against them that he had no end of complaints and his pique was to disappear all at once when he is in the hands of strangers.

Before I bring this story of experience to a close, I should refer to one important feature of therapies in general. Treatment should be so devised that the so-called success of it may not leave behind a legacy of permanent or worse disease. Our पञ्च-निदान has specially warned us against this danger. In this case the surgeon's lancet had a vast deal to do with accentuating the already existing predisposition (Her unnatural ways and

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angry effusions had secured her many evil prophets from long ago) for growth of insanity. The natural functions of **वात** are considerably upset by such unthinking drastic operations and the **प्रतिलोम गति** may, oftener than not, attack the vital organ of the brain. It may also be suspected that **निद्राकर याग**'s, employed in the case, may have, by strong and excessive doses, been instrumental in causing the deep-seated melancholia building on all fancied grounds of painful thinking, the depressant and cummulative consequences of which lead to the hankering after dark death as the gate-way of deliverance from all internal torments felt by her. It has to be mentioned that she seemed to have horrible visions of vivid death and destruction of her dear people, the detailed and descriptive talks of which were constantly on her tongue, making her wailing aloud too in waking moments and often-times breaking her sleep and siesta.

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HINDU MEDICAL SCIENCE

INDIA'S CONTRIBUTION TO WORLD'S KNOWLEDGE

BY

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——:o:——

(*Continued from February issue.*)

THEORY OF PULSE IN AYURVEDA

Diagnosis of diseases from the beatings of Heart—Beats of Heart: The three consecutive beats of the pulse are meant for Vayu (air force), Pitta (heat-energy) and Kafa (cold tendency). You will be astonished to hear that almost all the serious symptoms of the disease will be understood from those beatings without hearing anything from the patient. Thus you may imagine how the Hindus were advanced in appreciation of the nature of sound and how they applied the same in diagnosis of diseases.

Beats may be either rapid, periodic or irregular and non-periodic. It may be long, deep or grave according to the differential excitement of Vayu, Pitta and Kafa or slesma.

Pitch and intensity of the vibration of the pulse may be compared with those of the musical instrument and how minutely they could understand all these grave matters e.g. beats or vibratory motions of Vayu, Pitta and Kafa. One is the main and the other two are sympathetic. Pitch and intensity of the main vibration and those of the sympathetic were very clearly understood by them.

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WHY THREE FINGERS TO READ A PULSE?

Every wave has got a curve and a crest. A line measuring the length of the wave must cut the wave at three points. A student of sound will clearly understand this. So the Hindus would place three fingers to read the nature of the wave or the sound of the pulse.

INDIAN SOUND THEORY

शब्द-विज्ञानम्।

1 Sound is a wave motion: the wave originating in the first impact and being continued by successive impacts of the minute particles produces "Sound". Translation of 'Nyaya Manjari' of Yayanta (Dr. B. N. Seal, M.A., Ph.D.)

Sound is a wave-motion.

"अभिघातेन हि प्रेरिता वायवः स्तिमितानि वायुन्तरानि प्रति धावमानः सर्व्वतः दिक्षान् संयोगविभागान् उत्पादयन्ति शब्दं।"

(न्यायमञ्जरी—जयन्त)

वायुवयवाः परिस्पन्द-लक्षणाः"

2. Generation of sound.

The molecules of a bell vibrate when the bell is struck. The hand strikes the bell and some of the molecules are displaced from their stable position: thus a Sanskara or Kampa Santana Sanskara (संस्कार अथवा कम्पसन्तानसंस्कार) is generated and the molecules swing forward under the action of this Sanskara until they strike the contiguous molecules of air.

"घण्टायां अभिऽन्यमानायां तारस्तारतरो मन्दोमन्दतर इति श्रुतिभेदात् नानाशब्दसन्तान हि अविच्छेदेन श्रुयते"

(वात्स्यायन २।३)

"सन्तानवृत्तित्वात् मन्द मन्द तरमिति भिन्न रुपानुविधायिनं शब्दं उत्पादयन्ति तच्च कारणं संस्कारः"

(उद्यतकर वार्त्तिक, आह्निक-सूत्र)

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3. Echo or Reflection of sound.

3. Echo was supposed to be the reflection of sound in the same way as an image in water or in a mirror.

Echo—प्रतिध्वनि।

"रूपत्वं च सामान्यतः प्रतिविम्बप्रयोजकं शब्दस्यापि प्रतिध्वनि निरूप प्रतिविम्बदर्शनात्। न च शब्द जन्य शब्दान्तरमेव प्रतिध्वनिरिति वाच्यम्"

(विज्ञानभिक्षु, प्रवचन भाष्य १।८७)

4. *Quality or Timber :* There is difference of quality, the same pitch and intensity uttered by men or parrots or women can be distinguished. So the same note given by a wind instrument—Venu(वेणु)—can be differentiated from that generated by a string instrument—Vina (वीणा). This is known as the quality or the timber of the Sound. (Translation of 'Vachaspati Tika' by Dr. B. N. Seal, M.A. Ph. D.

"अस्ति हि शुक-शारिका मनुष्यवक्त्र प्रभवेषु स्फुटतर-रूपभेद-प्रत्ययः पुंसाम् एवं हि स्त्री-पुंसः प्रभवेषु स्त्री-पुंसभेदः।"

"वीणा वाद्यते, वेणु पूर्य्यते वीणा-वेणु शब्दयोरसाधारण धर्म्मः"

(वाचस्पति तात्पर्य्यटीका, २।२।१४ च उद्यतकर)

BOTANY IN AYURVEDA

(Plant Life) उद्भिद् जीवन।

Charaka and Susruta have classified plants in four groups, viz.,;

(i) Vanaspati (वनस्पति) : Trees which bear fruits without flowers.

(ii) Vanaspatya (वानस्पत्य) : Trees with fruits and flowers.

(iii) Oshadhi—which withers after bearing fruits. It is of two kinds : (a) what withers after fructification ; paddy, gram etc. and (b) what withers without bearing fruit ; ginger and *halud*.

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(iv) Birudh (Shrubs) : It is of two kinds ; (a) Lata or creeper and (b) Gulma or succulent plants.

The above Lata or creeper is of two kinds ; (a) 'Dakshinabarta' —coils in right or in clock-wise direction and (b) 'Bamabarta'— coils in left or in anti-clockwise direction.

Division of plants according to the size of leaves : (i) 'Vata Patri' (apex of the leaf similar to that of Bata-leaf)—it is oval, e.g. Banian tree, Jack tree.

(ii) 'Vanaspatri' (Bamboo leaf)—Lanceelate, e.g. Mango tree.

(iii) 'Dhanyapatri' (Paddy leaf)—Leneolier, e.g. Paddy & grass.

(iv) 'Nimbapatri' or 'Karatpatri'—edge like that of the teeth of the saw ; e. g. Rose, Nim.

Consciousness of plants :—(i) The Hindu scriptures teach that plants have a sort of dormant or latent consciousness, capable of pleasure and pain.

"अन्तः सं ज्ञा भवन्त्येते सुख-दुःख समन्विता"

(महाभारत, शान्तिपर्ब्ब)

Activity and movements of plants ;—(ii) Infancy, growth, various kinds of movements, sleep, waking, movements towards supports, expansion or contraction by touch, withering on wound, assimilation of food, growth or decay by assimilation of suitable or unsuitable food, disease, recovery from disease or wound by drugs, dryness or the opposite.

Activity of plants

"वृक्षादयः प्रतिनियत भोक्त्रधिष्ठित-जीवन-मरण-स्वप्न-जागरण-रोग-भेषजप्रयोग-वीज स्वजातीयानुबन्धानु-कूलोपगम-प्रतिकूलोपगमादिभ्यः प्रसिद्ध शरीरोवत्"

(उदयन, पृथिवीनिरुपणम्)

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Movements

"लज्जालुप्रभृतीनां हस्तादिसंयोगात् पत्र सङ्कोचादि परिस्फुट क्रिया उपलभ्यते"

(गुणरत्न)

(iii) Sleeping of the plants.

"स्वाप रात्रौ पत्रसङ्कोचः"

(न्यायविन्दु टीका)

ANIMAL LIFE IN AYURVEDA

(ZOOLOGY—प्राणीविद्या)

The Ayurvedic authorities :—1. Charak and Susruta classified animals under four groups, viz.,

(i) Swedaja (born of sweat)—Mosquito, worms.

(ii) Jarayuja (born in a womb)—Men and quadrupeds.

(iii) Andaja (born of eggs)—Fish, birds and ants.

(iv) Oudvijja (born of plants)—Insects.

2. Pandit Umaswati in his "Tattwarthadhigama" (तत्त्वार्थाधिगम) classified animals in two ways :

(i) One according to senses,

(ii) Other according to sexes.

According to senses they are classified under four groups.

(a) Animals having senses af taste and touch—Leeches, conch.

(b) Animals having three senses (e.g., taste, touch and smell)—Ants, red ants, etc.

(c) Animals having four senses (e.g., taste, touch, smell and sight)—Bee, scorpion, moth, spider, grasshopper.

(d) Animals having five senses (e.g., taste, touch, smell, sight and sound)—Man, bird, reptile, snake, quadrupeds.

The animals having five senses can again, according to sex, be classified under three groups :

(i) Andaja (born of eggs)—Fish, birds, ants, reptiles.

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(ii) Yarayuja (born with the *placenta* attached to the embryo) e.g., Man, Lion, Tiger, Cow, Horse, Cat, etc.

(iii) Potaja—It is similar to Yarayuja, but the difference is that *no placenta* is attached to the embryo during the birth, e.g., Elephants, Hare, Porcupine, Flying-fox, Flying-cats, Mouse etc.

(Translated by Dr. B. N. Seal)

Zoology—प्राणीविद्या

Page—6, Column—2, Para—5.

(क) इन्द्रियादिक्रमे विभाग :—(Division according to senses).

कृम्यादीनां पिपीलिकादीनां, भ्रमरादीनां मनुष्यादीनां च यथासंख्यमेकैक वृद्धानि—इन्द्रियाणि भवन्ति यथाक्रमम्, तद् यथा—

१। कृम्यादीनां—अपादिक नूपुरक-गण्ड पद शङ्ख-शुक्तिक - शम्बुक - जलौका प्रभृतीनां स्पर्श रसनेन्द्रिय भवतः।

२। पिपीलिकादीनां—पिपीलिका-रोहिणीका-उपचीका कुन्थु-तुवरक-व्रतपुषबीज - कर्पासास्थिका - शतपद्युत्पतक - तृणपत्र-काष्ठहारक प्रभृतीनां त्रीणि स्पर्श-रसन-घ्राणानि।

३। भ्रमरादीनां—भ्रमर-वरट-सारङ्ग-मक्षिका-पुत्तिका-दंश-मशक-वृश्चिक-नन्द्यावर्त्त-कीट पतङ्गादीनां चत्वारि स्पर्शन-रसन-घ्राण-चक्षूंसि।

४। शेषानां च तिर्य्यग्योनिजानां मत्स्य-उरग-भुजङ्ग पक्षि-चतुष्पदानां सर्व्वेषां च नारक-मनुष्य देवानां-पञ्चेन्द्रियाणि।

१। जरायुजानाम्—मनुष्य-गा-महिष- अजाविकाश्व - खरोष्ट्र - मृग-चमर-वराह-गवय-सिंह-व्याघ्र-द्वीपि-ऋक्ष-शृगाल मार्ज्जारादीनां।

२। अण्डजानां—सर्प-गोधा-कृकलास-गृहगोधिका - मत्स्य - कूर्म्म-नक्र-शिशुमारादीनां ; पक्षिणां च लोमपक्षाणां हंस-चाष-शुक-गृध्र-श्येन-पारावत-काक-मयूर-मद्गु-वक-बलाकादीनां।

३। पोतजानां—शल्लक-हस्ति-श्वाविल्लापक-शश-शारिका नकुल-मूषिकादीनां चर्म्म पक्षिणां च लोमपक्षां जलौका, वल्गुली-भारण्ड पक्षिविड़ालादीनां गर्भे जन्म।

(तत्त्वार्थाधिगम-उमास्वाति)

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ANATOMY (गर्भोत्पत्ति)

Fœtal development after ancient Hindu scholars :—The ovum fertilised by the sperm substances is both isomeric modes of Earth-Bhuta (with other accompanying Bhutas), and when both the cells unite, both are broken up into homogenous Earth-atoms and they chemically combine under the animal heat and bi-motar energy (Vayu) to form germ-plasma (कलल) or fœtus. But next when germ-plasma develops, deriving its nutrition from the chyle (blood) of the mother, the animal heat breaks up the molecules of the germ-plasma into its constituent atoms (कललारम्भक परमाणवः) and these germ plasma radicles chemically combine with atoms of food constituents and this produces successive layers and tissues even as layers of cells and fibres are formed in wood. First are formed seven layers, epithelial and dermal (सप्तत्वच्). Then follow several tissues कला, then flesh, the vascular tissue, the fat and marrow, the lymphatic and glandular tissue, the intestinal tissue, the biliary and seminal vessels.

The tissues are supposed to be developed one out of another by chemical action or matabolism (पाकः).

Chyle is transformed into blood, blood into flesh, flesh into fat, fat into bone, bone into marrow, marrow into sperm-cells.

The organs are formed out of the tissue.

Liver, gall bladder (क्लोम), spleen, lungs are referred to the blood.

The intestines to blood, lymph and fat.

The heart to the blood and lymph, tongue to the blood, lymph and flesh.

Vayu with the accompaniment of animal heat imparts the current in the system (स्रोतांसि).

Vayu active on flesh gives rise to muscles.

(सुश्रुत शारीर—४र्थ सूत्रस्थान—१४श अध्याय)

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Parts contributed by the father :—The following parts (tissue and organs) are contributed by spermatozoa—Hair, nail. teeth, bones, nerves, veins, arteries, tendons and ligaments and sperm cells.

Parts eontributed by the mother :—Parts contributed by germ cells are skin, blood, flesh, fat, the heart, liver, spleen, kidney stomach and intenstine.

(चरक शारीर—३य अध्याय)

Nature of the fœtus (*sexual character of the fœtus*) :— In the second month, the sexual character is indicated by the shape of the fœtus :

1. Round joint indicating male sex.
2. Elongated shape as of a muscle—female sex.

ANATOMY—गर्भोत्पत्ति ।

Page 7.

समुत्पन्न पाकजै: कललारम्भक परमाणुभि: अदृष्टवशात् उपजातक्रियै: आहारपरमाणुभि: सह सम्भ य शरीरान्तरमारभ्यते इत्येषा कल्पना पितु: शुक्रं मातु: शोणितं तयो सन्निपातान्तरं जठरानलसम्बन्धात् शुक्र-शोणितारम्भकेषु परमाणुषु पूर्व्वरुपादिविनाशे सति समानगुणान्तरोत्प्रत्तौ द्वाणुकादि प्रक्रमेन कलल शरीरोत्पत्ति: ।

तत्र मातुराहारस: मात्रया संक्रामते अदृष्टवशात् तत्र पुनर्जठरानल-सम्बन्धात् कलल (foetus) आरम्भक परमाणुषु क्रियाविभागादि न्यायेन कललशरीरं नष्टे समुत्प्रन्नपाकजै: कललारम्भक—परमाणुभि: अदृष्टवशात् उपजात क्रिय: आहारपरमाणुभि: सह सम्भुय शरीरान्तरं आरभ्यते इत्येषा कल्पना (This is the hypothesis).

(श्रीधरकण्डली. पृथिवी निरुपणम्)

शुक्रशोणितास्याभिपच्यमानस्य क्षीरस्येव सन्तानिका सप्तत्वचो भवन्ति । कला: खल्वपि सप्तसम्भवन्ति । धात्वाशयान्तर मर्य्यादा यथाहि सारकाष्ठेषु छिद्रमाणेषु दृश्यते ।

१। गर्भस्य यकृत् प्लीहानौ शोणितजौ ।

२। शोणितफेनप्रभवं फुसफुस: ।

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३। शोणितकिट्टप्रभवं उण्डुकः।

४। असृजः श्लेष्मणश्चापि य प्रसादः प्रणोमतः तं पच्यमानं पित्तेन वायुश्चाप्यनुधावति ततोऽन्त्राणि जायन्ते गुदं वस्तिश्च देहिनः।

५। उदरे पच्यमानानामाध्मानाद् रुक्ष सारवत् कफशोणितमांसानां सारो जिह्वा इति स्मृतः।

६। मेदसः स्नेहमादाय शिरास्नायुत्वमाप्नुयात्।

७। शिरानां मृदुगतिः स्नायुनाञ्च ततः खरः।

८। रक्तमेदप्रसादात् वृक्कौ।

९। मांसासृक्कफ-मेद-प्रसादात् वृषणौ।

१०। शोणित कफप्रसादात् हृदयं।

(सुश्रुत शारीर ४र्थ अः)

पित्तज अंग—केश-श्मश्रु-नख-लोम-दन्तास्थि-शिरास्नायु-धमन्यशुक्रमिति पित्तजानि।

मातृजांग—त्वक् च लोहितञ्च-मांसञ्च-मेदश्च-नाभिश्च-हृदयञ्च-क्लोमञ्च-यकृच्च-प्लीहा-च वृक्कौच-वस्तिश्च पुरीषाधानञ्चामाशयञ्च-पक्वाशयश्चोत्तर-गुदञ्चाधरगुदञ्च-क्षुद्रान्त्रञ्च वसा वसावहनञ्चेति मातृजानि।

(चरक शारीर ३य अः)

वसा—मेदः।

Page—8, Column—1, Nature of the foetus :—

द्वितीये मासि घनः सम्पद्यते पिण्डः, पेश्यर्व्बुदं वा तत्र घनः पिण्डः पुरुषः, स्त्री पेश्यो, अर्व्बुदं नपुंसकः (चरक शारीर चतुर्थ अः)

LIFE AND YOGA PHILOSOPHY

Life is the sum total of our work and these works are the motions of the organism which originates from the nervous activities of the Brain, the centre of sensory and motor nerve, and all these activities depend upon our being alive and again our life depends on our respiration. Then by controlling respiration, mental-functions or tendencies of work may be controlled; upon this hypothesis arose the study of Yoga or Pranayam.

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Tantra or Yoga Sastra and Ayurveda

"Ayurveda deals with bodily organs and gives greater importance to the vegetative apparatus but "Yoga" deals with mental functions ; its object is 'Laya' or dissolution beginning with suspension of animation. And hence it gives greater importance to the cerebro-spinal system".

'Sir John Woodroffe'.

By 'Asanas' and 'Mudras' the different nerves are stimulated and depressed. So in order to control the mind, these Asanas and Mudras are absolutely required.

'Yoga Sastra' is not merely philosophical. It describes a most scientific process. Metaphysicians and medical students will be astonished to see its scientific researches.

The Yogis of India, after a careful study of the science of life, have come to the conclusion that all the works of the body depend upon the nerves of the brain and by controlling the nerves, the katabolism can be arrested.

But stimulation and depression of the nerves depend upon a kind of pressure—the force of Vayu, and by 'pranayam' (controlling of respiration) this force of Vayu can be controlled.

Action of Vayu

Automatic and reflex activity of the organism depends upon forty-nine Vayus. 'Charaka describes Vayu as what keeps the machine of the body at work, the prime mover, the impelling force which sets in motion the organs including the senses and the mind, which arranges cells and tissues and which unfolds and develops the fœtal structure out of the fertilised ovum.

The general view is that fortynine Vayus act in the body but the 'Yogi and the medical men have grouped them under five heads. They are as follows ;—Pran, Apan, Vyan, Saman and Udan.

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Pran Vayu—has its course in the mouth and is concerned in deglutation, hiccough, respiration, etc. It works the idio-motor verbal mechanism and vocal apparatus, the respiratory system, the muscles engaged in coughing and sighing.

Apan Vayu—has its seat in the intestinal region and sends down the uro-genital secretions. It ejects the excretions and wastes, the urine, the fœces, sperm and germ-cells, etc.

Vyan Vayu—has a course all over the body driving the chyle and causing the flow of blood and sweat. Its work is extension and contraction and flexion of the muscles, tendons and ligaments and to bring into play the energy of the muscles.

Saman Vayu—digesting the food in the stomach in conjunction with the animal heart, works the machinery of metabolism. It drives or propels chyle, blood and every other current or circulatory fluid in the body.

Udan Vayu—is concerned in articulation and singing. It maintains the erect posture of the body.

Action of Vayu—वायोः क्रिया।

वायुः—"पित्तं पङ्गु, कफःपङ्गु, पङ्गवः मलधातवः वायुना यत्रनीयन्ते तत्रगच्छन्ति मेघ त्"

वायुः—वायुः तन्त्रयन्त्रधरः, प्रवर्त्तकः चेष्टानां, प्रणेता मनसः, सर्व्वेन्द्रियाणां उद्योतकः, सर्व्वशरीरधातु व्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्त्तको वाचः स्पर्शशब्दयोः, श्रोत्रस्पर्शनयोर्मूलं, हर्षोत्साहयोर्योनिः, चेष्टा मलानां, कर्त्ता गर्भकृतिनां पञ्च वायवः; तद् यथा—प्राणापानोदान-समानव्यानात्मा (चरक १२श अ. सूत्रस्थान १४)

प्राणवायुः—तेषां मुख्यतमः प्राणः शब्दोच्चारण निश्वासोच्छ्वास कासादिकारणं।

अपानवायुः—अस्य शुक्रार्त्तव-मूत्र-पूरीषादिविसर्ग क्रिया कीर्त्तितं।

व्यानवायुः—प्राणापानधृतित्याग ग्रहणाद्यस्य कर्म्म च।

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समानवायु—समानोऽपि अखिलं व्याप्य शरीरं वह्निना सह द्विसप्ततिसहस्रेषु नाड़ीरन्ध्रेषु सञ्चरन् भुक्तोपीतरसन् साम्यगानयन् देहपुष्टिकृत्।

उदानवायुः—कर्म्मास्य देहोन्नयनोत्क्रमणादि प्रकीर्त्तितं त्वगादि धातुनाश्रित्य पञ्चनागादयस्थिताः, उद्गारादि, निमिषादि क्षुत्पिपासादिकं क्रमात्। तन्द्राप्रभृति मोहादि तेषां कर्म्म प्रकीर्त्तितं (सङ्गीतरत्नाकरः)

PRANAYAM प्राणायाम।

How to control the Vayus was the serious problem to the Risis and at last they found that by controlling respiration the Vayu can be controlled. This process is known as *pranayam.*

Respiration :—If we observe our respiration, we can see that it flows through either nostrils, sometimes in the right orifice and sometimes in the left.

The flowing in the right nostril is called 'Pingala Nari" because it stimulates right chain of the sympathetic, and Pingala fibres contain the force of the sun, i. e., the heating katabolic force of five pittas of Ayurved. All the hot secretions flow at this time.

The flowing of the respiration through the left nostril is called 'Ida Nari', because it stimulates the left chain of the sympathetic. Ida fibres, say the ancient Hindus, contain the force of the five 'Kafa' of Ayurved and all the mild secretions flow at this time.

The Susumna contains both the fibres. It regulates both Ida and Pingala.

Susumna—passes through the spinal cord and is inside the 'Merudanda' or spinal column. It extends from the 'Sahasradal Kamal' (the lotus with thousand petals which corresponds to the brain with its innumerable convolusions) to the 'Muladhar chakra' or the pelvic Plexus of the sympathetic.

Ida and Pingala—are the two chains of nerves situated outside the 'Merudanda' (spinal column), one on each side, the Ida being the

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left and the Pingala the right chain corresponding to two sympathetic chains.

Sat Chakra (षट्चक्र)—six cerebrospinal nerve-centres)e—Ther are six spino-sympathetic chakras in this Susumna known as Sat-Chakra associated with each region in which the body is anatomically divided, e. g., head, neck, chest, abdomen, upper pelvis and lower pelvis.

Head or Cavernous plexus is the seat of Ajna Chakra (आज्ञाचक्र) —Mahavayu ;

Neck is the seat of Bishuddha Chakra (विशुद्धचक्र)—Udan Vayu ;

Chest or Cardinal plexus is the seat of Anahata Chakra (आनाहतचक्र)—Pran Vayu.

Abdomen or Lumber plexus is the seat of Manipur Chakra (मनिपुरचक्र,—Saman Vayu.

Upper pelvis or Sacral plexus is the seat of Svadhisthan (स्वाधिष्ठान:)—Apan Vayu.

Lower Sacrococygeal plexus is the seat of Muladhar (मूलाधार) —Apan Vayu.

Kundalini—'Kundalini', say the Yogis, is the supreme *Sakti* (force) which maintians all breathing creatures. Construction and destruction are going on side by side and Kundalini is the force which regulates these two opposite forces of construction and destruction by preserving Vayu.

Yoga :—By practising Yoga the action of Ida and Pingala, that is, anabolism (construction) and katabolism (destruction) will cease to act, that is, the sun and the moon will be confined and Kundalini' will wake up.

As a general rule 'Kundalini' remains latent or in a sleeping condition, but by practising Yoga it rises by successive stages along the chakras (subtle centres in the Susumna). The destructive

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forces are conquered, that is, the forces of each chakra become latent till when the Agna-Chakra (sensory-motor centre) is reached. The body passes into a stage of *Samadhi* (**समाधि**) or suspension of animation when the air is extinguished and the fire is lighted.

Longevity of the Indian Yogis

Paracelsus of Hohenheim, a reformer of European medicine, says, "Yogis of India are extremely long-lived men, every one of them living to 150 or 200 years. They eat very little rice and take milk chiefly".

Trailangya Swami of Benares lived for about 350 years.

Healing of diseases by controlling respiration: Respiracion and Food:

1. From the aforesaid hypothesis of Yoga system, we should take food when respiration flows through the right nostril; for, in order to digest food, hot secretions or hot juices are required.

Respiration and Asthma:—Drinking of cold water in the morning through the nose will cool Pran-vayu and Udan-vayu; so the acidity and asthma will not occur.

Controlling of Night pollution by respiration:—Night pollution does not occur when a man lies on the left side. The reason for this is that when a man lies on the left side, respiration flows through the right nostril and Kundalini remains awake and so night pollution cannot occur at that time.

Controlling of Cholera: (**अश्वासने वायु पान**):—By drinking air by mouth in the same way as horse drinks water.

Sitting on knees and hands, one should be like a four-footed animal and should drink air by mouth till a wind passes through the anus. The process controls Cholera (Sree Ramkrishna Paramhansa Deva's instructions).

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SOME RULES OF HEALTH

The soil of a country may be divided into three classes. It may be either too moist or very dry or may be intermediate of the two. Hindu nomenclature of those three are as follows ;

Anupadesha (moist land) :—A land intersected by rivers and lakes containing swans, cranes, geese, hares, pigs, bullocks, deer, etc., paddy, sugar-cane, plantain-tree : Phlegmatic diseases and affections of the wind are common to this land.

Jangala land (dry country) :—Where Sami and Arka trees are common. Fruits are very sweet. Beasts—Donkey, bears and deer are common. Diseases—Bile and blood diseases are frequent.

Misra land (mixed country) is a country which is neither too hot nor too moist. It promotes health and longevity. Diseases—Phlegmatic disordes are common,

Climate :—A knowledge of the climate is indispensable to a physician.

Early Rising :—A healthy man should rise early in the morning, one hour before sun-rise.

Memorising :—One should remember the name of Vishnu, the preserving power of Nature.

Utterance of long-lived persons in the morning :—The names of the long-lived persons such as Asvathwama, Bali, Vyasa, Hanumana, Bibhisana, should be recalled to memory.

Touching of white things such as milk, curd, ghee, is congenial to health.

To answer the call of nature—One should answer the call of nature with his head covered.

To cleanse the teeth :—One should cleanse his teeth with tooth-powder or with the tooth-brush of a tender twig of a tree.

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To cleanse the tongue :—One should cleanse the tongue with a scraper of gold, silver or copper.

Washing af mouth :—(i) Boiled water removes the irritation and burning sensation. (ii) Luke-warm water removes phlegm and wind.

Shaving :—One should shave on Monday and Wednesday.

Use of collyrium :—(i) White Rasanjan makes the eye beautiful and ensures acute vision. (ii) Black one (Soubiranjan) removes irritation and burning sensation.

Cleanliness :—(i) Nail, beard and hair are to be kept clean and to be cut off every fifth day. This promotes health and beauty, etc.

Physical exercise :—(i) Regular exercise should be taken every day. (ii) Exercise after dinner or after sexual intercourse is prohibited.

Use of perfumed oil :—Perfumed oil should be rubbed over the body. Medicated oil diminishes fatigue, promotes strength, comfort and sleep.

(*To be continued.*)

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OBITUARY.

With the passing away of Vaidyaraj Amritlal Pranshanker Pattani in November, 1937, has disappeared from the Vaidya-world an able Physician, and a recognized expert in female diseases, who was also a learned Acharyya of Ayurved.

He was born in 1880 in Jamnagar, the Benares of Kathiawar. His forefathers were Sanskritists of no mean callibre. He had the unique opportunity of having been trained under eminent Sanskritists and Ayurvedists. His approach to Ayurveda was through observation and experience. This practical bent of his mind drew him nearer and nearer towards the main spring of Ayurvedic knowledge and culture in the Jamnagar school of Zandu Bhattaji. He began life as an assistant in the Jamnagar Sanskrit Pathshala. In disgust he soon left it to prosecute advanced Ayurvedic studies with zeal and optimism. He started practice in Jamnagar to further his knowledge and clinical insight. But he had to close his chamber ere long due to unfavourable circumstances. At last with his appointment in 1908 to the post of a physician of the rural free dispensary of Jhadeshwar state his unsettled state may be said to have come to a close. Here he found a congenial field to utilize his knowledge. Here he reclaimed many vegetable drugs and plants mentioned by Charaka and Sushruta in their *Samhitas*, which were practically lost to the Ayurvedic profession in Kathiawar and Gujrat. Having partiality for *Rasas* and *Bhasmas*, the average Ayurvedic practitioner would hardly condescend to prescribe vegetable drugs. The study of female diseases particularly attracted him throughout his whole medical career—nay, it was his forte.

His extra-ordinary and original work on female diseases in Guzerati, published in 1916-17, speaks volumes for his genius, scholarship and zeal. Innocent of English, he had to work his way to the acquisition of knowledge of medical advances through

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Bengali, Hindi, and Marathi publications. He made his mark as a *Guru* of high uncommon ability, also in the field of Ayurveda.

Towards the end of 1919 favourable circumstances brougt him to Limbdi where he was appointed as Raj-Vaidya to H. H. the Thakore Saheb of Limbdi, who took a personal interest in all his Ayurvedic activities in connection with a free Ayurvedic dispensary and a *pathshala* to train students in the theory and practice of Ayurveda, which institutions were patronized by the Limbdi State. By his many gifts he was eminently fitted for his new task. Within two years luck carried him to Bombay on a more lucrative post. He was appointed as chief consulting physician in the Bombay-branch of Zandu Bhattaji. The work did not quite suit him, and he was again thinking of a better job through which he could simultaneously give expression to his medical skill and teaching capacity. In less than a year he was selected Principal in the U. P. Ayurvedic College, Patan (N. Gujrat). He was given a start with Rs. 200/- p. m.. For his rare medical probity and correct diagnosis he was consulted by a large number of patients. As Principal he had a brilliant record. He was acquainted with the fundamental principles of the Western Medical Science. His lectures bore eloquent testimony to the comparative study of both the sciences which he carried on with patience and discretion throughout his whole life.

He belonged to the old school, but he had that breadth of vision to understand and assimilate what is best in the new school. Researches in Ayurveda, he held, were to be carried on in conformity with the genius and tradition of the indigenous system. No super-structure that might, in any way, supplant, and not supplement the true living spirit of Ayrveda should be allowed to thrive. The new vision would be a misnomer if it aims at ignoring progress from within, and hankering after reckless pro-

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gress from without. Blind imitation would not save us ; genuine creation on the universal basis of 'give and take' would only redeem us.

In his after-life the sad bereavement of his only son, an Ayurvedic graduate, proved a severe blow to his failing health. After three years of indifferent health death came to relieve him at the age of fifty-eight. Even in the midst of the severe trials of life he never lost sight of his ideal, or relinquished his part in the field of Ayurveda.

He was elected President of the sixth Gujrat-Cutch-Kathiawar Vaidya Conference in 1935. His presidential address was a thought-provoking and learned one. His last work was on 'Treatment of Women's diseases' in Gujrati, which alone is enough to secure him a place among those who have acquired an undying name.

Both in precept and practice he remained loyal and devoted to the chaste ideal of a practitioner outlined by Charaka. He never practised on a profiteering scale, and he never stooped to publicity methods. In this materialistic world such selfless and disinterested souls are few and far between.

May his immortal soul rest in peace and be a beacon-light to the ownard progress of the succeeding generations of Ayurvedists !

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News and Notes.

—:i:—

Patna,

The students of the local Government Ayurvedic School are on strike. Excepting a dozen or so, almost all the rest are not attending school, and appear determined to continue the strike till an assurance from some competent body is forthcoming that their grievances will be enquired into by impartial judges and redressed.

Their main grievances are :—

(1) The teaching staff do not devote even one-tenth of teaching period to work. The most important subject, *Chikitsa*, has been neglected.

(2) This is possible because the examinations are controlled by the staff.

(3) In examinations the students are victimised.

(4) The general treatment of the professors towards the students is not staisfactory. They have special grievance against a particular member of the staff in this respect. On more than one occasion the latter is alleged to have abused and ill-treated students, which facts are stated to have been brought to the notice of the Principal, but without any redress.

Jhansi.

The achievements of the Ayurvedic system of medicine were enumerated at the 10th session of the U. P. Vaid's Conference, held here under the presidentship of Pandit Rajeshwar Datta Shastri, who made appreciative references to the trial given by Pandit M. M. Malaviya to "Kayakalpa". Pandit Datta claimed that "Kayakalpa" was a part of the Ayurvedic science, and added, "I have examined Pandit Malaviya personally. He has gained ten pounds in weight in forty days. His eyesight has improved, and exhaustion owing to old age has been removed. He now has a better appetite, and his grey hair have begun to turn black at the age of 77". He claimed that no other system could have achieved such wonderful results.

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Calcutta

In a well-represented public meeting held at the Govinda Sundari Ayurvedic College, to offer hearty congratulations to her Excellency Lady Linlithgo, for the keen interest she has been taking to fight the Tuberculosis menace, which is responsible for the death of millions of people of India every year, a resolution was unanimously passed deciding to send Her Excellency a special request for necessary help from her fund to combat Tuberculosis by the Ayurvedic system of treatment, which was in no way inferior to any other system.

By another resolution a strong committee was formed to educate the general public on the proper treatment of this disease, and to establish an Ayurvedic hospital for Tuberculosis patients.

The meeting also passed another resolution which ran as follows :— "India is a poor country and the people are poor. They do not want any big building and costly western equipments for treatment of Tuberculosis. They want huts, they want Indian style which will cost them less, and thus help a larger number of patients to be treated with the amount of money which is generally spent on big hospitals for a handful of higher-class patients."

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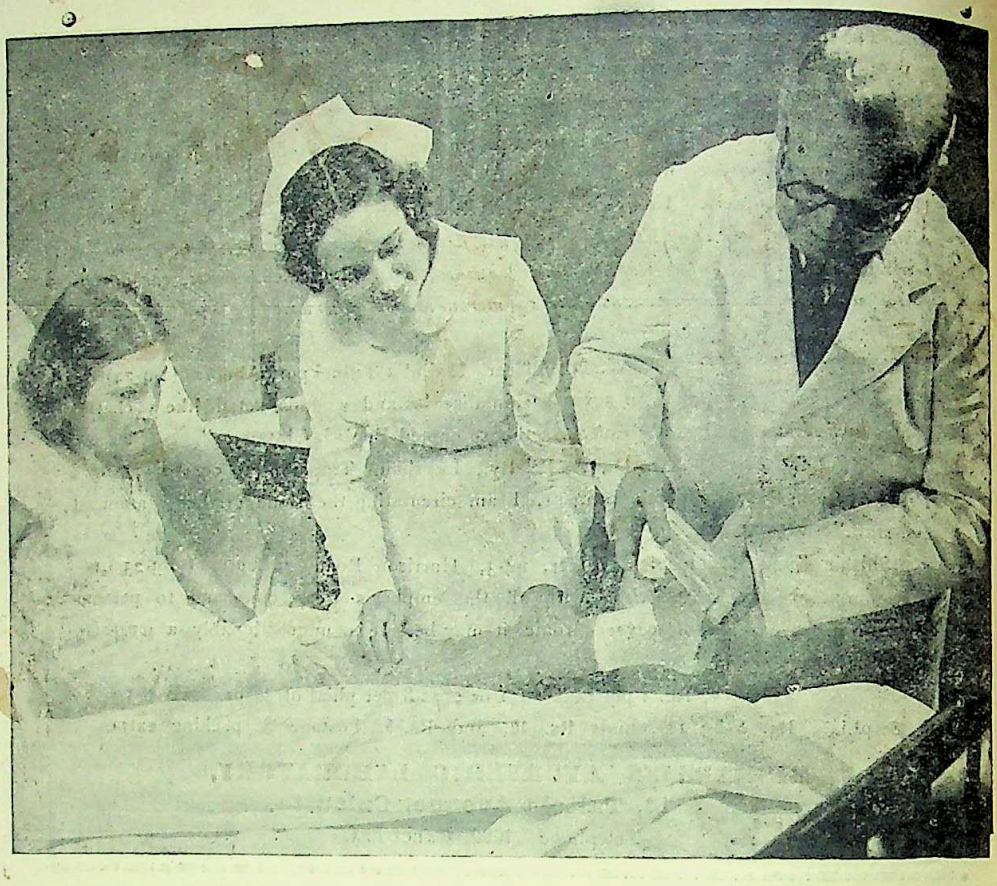

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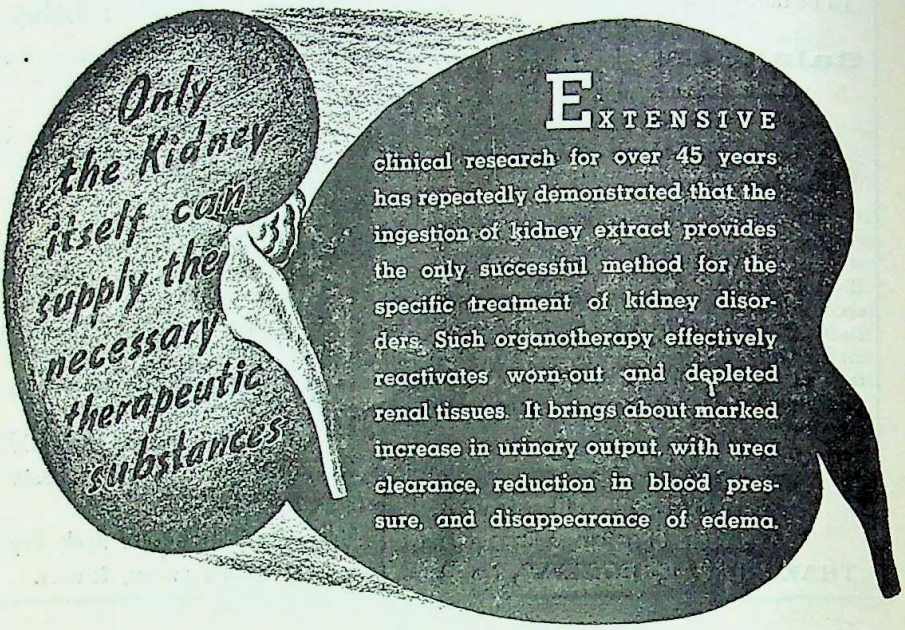

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THE
JOURNAL of AYURVEDA

VOL. XV.] AUGUST, 1938. [No. 2

POSITION OF AYURVEDA

THIS Institution was started in the year 1930, and we should rejoice at the fact that the institution has so far out-lived the apathy of the Central Board of Indian Medicine, to take up the matter of its recognition for many years. At long last the Board has sent its unprecedented demand of a heavy fee of nearly three hundred Rupees to consider the application. It is true that all private institutions lived upon individual and intrinsic merit alone so long as the question of practitioners was not taken up. But when once the registration was actually begun so early as 1933, immediately following the formation of the Board, and the matter of recognition of private institutions was practically refused consideration despite repeated representations, memoranda, and personal deputations to the Board and the Government as well for many years, it will not be possible for any institution of any age and standing whatsoever to command the confidence of the profession and the public.

We applied for recognition in 1933, and were perhaps the first to so apply, and furnished the requisite statistics and ample surity for maintenance. But the Board silently

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lodged our papers although the Government repeatedly referred us to the Board again and again. We waited for three long years, and raised a loud clamour, called for a round-table of the All-India Leaders in September to consider the course of action. A federation was then formed, which prepared a consolidated momorandum, to present which, we were asked to lead a deputation to wait upon the Central Board. The deputation empannelling upon it heads of the leading associations and institutions was no doubt given a kind interview by the Board at its 35 September meeting, and an opportunity to be personally introduced to the individual members of the Board, whose names were all the time kept secret. At the time of the interview we were informed by the president that the members wanted time to consider the several important points raised in the memorandum, and that he would collect and consolidate the individual opinions, and communicate his considered reply some time afterwards. We were surprised later to find the president to have closed the correspondence altogether. In vain did we bring the matter to the notice of the Government. "Such an important paper as that goes unanswered all these years" as Kaviraj M. K. Mukherjea, Editor, Journal of Ayurveda, significantly puts in his editorial note, in the 1937, October issue of Journal of Ayurveda. Such behaviour is indeed highly regrettable.

We have always stood for the vernacularisation of Indigenous Medicine, and all the allied sciences. It is the good luck of the institution that its staff is manned with talented and qualified teachers doing their work for the mere love of doing it, and intending to sustain the institution against all odds. We propose to undertake to teach every subject in the vernaculars, and offer to bring up the indigenous medico to a good standard of efficiency in all the A class subjects also. It was true that

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the Government School also originally professed to do so, but after the unfortunate demise of the late Rajah of Panagal, the whole project of text-book writing, over which much money, time and labour had actually been spent, was given up. S.S.L.C. got fixed as the minimum qualification for admission into that school, thereby prohibiting both the classic and vernacular indigenous medico irrespective of high standard of oriental attainments, from being eligible for service and medico-legal work, the reserved monopoly of the A class registrants, the favoured products of the Government school.

Another new feature this year is that we were given the privilege of publishing the "DRAFT TEN-YEAR SCHEME FOR THE RECONSTRUCTION OF INDIGENOUS MEDICINE AND RURAL HEALTH" on behalf of the Andhra Rashtra Desseya Vaidya Maha Sabha. The Maha Sabha failed to convene the proposed conference owing to the unrest among the profession, and recent rush for registration through the back-door of certification, apprehending that the existing concession ceases with the end of January, and that something definitely untoward is sure to happen to those who fail to secure registration by some means or other, debarring them from practice, or depriving them of the right of voting and privilege of election to the Central board in case of its reconstitution on the basis of election. We were previously given to understand, unofficially though, that the term of nominated board was extended by the interim Ministry, and that the existing rules and concessions of registration continue therefore till 1940. We corresponded with the Popular Minister for favour of authenticated information and advice in the matter, but regret his dignified silence.

A copy of the scheme was sent to Mahatma Gandhi in October last for favour of his information and advice,

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but we regret to learn that it was held up by his private Secretary till the health of the Mahatma improved. A copy was likewise sent to the Hon'ble Doctor Gilder, the Minister for Health and Medicine to the Government of Bombay, and we are glad to receive its acknowledgement, and hope that it is receiving the attention it deserves. We asked Mr. Pasumarti Veerabhadra Swamy, M.L.C, Vijiahnagaram, to place it on the table of the Andhra Ayurveda Mandal's Conference in the first week of this month at Parvatipuram, over which he had the privilege to preside. We hoped that, as an ardent Congressite, he would certainly carry out the proposal, but we were sorry to find him devoid of the ordinary courtesy of acknowledging receipt of the important document, or returning the same to us in the event of his inability, despite repeated reminders.

We vainly waited at the table of the Justicites for a long time, and have been waiting upon the Congressites sufficiently long with no better results, and are ultimately waiting to realise that the last and surest and perhaps the only recourse is to seek the people whom we serve. It pains one to mention our great disappointments like the refusal of the Andhra University, and again the new Travancore University to entertain Ayurveda, and finally the cold denial of access to the use of the people's own bounties like the very "KAMALA NEHRU MEMORIAL HOSPITAL" by the revered Panditt Nehru. There are many other difficulties and betrayals which we have to encounter at the hands of the trusted leaders on one side, and the enormous civic ignorance of the profession on the other.

The only way, then, left for us is to continue to work with renewed vigour from time to time, for the mere love of doing it by way of "Nishkama Karma", as some call

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it, and to educate the people with our innumerable disabilities and demands, and fearlessly try to exact our dues, trusting the well-tried maxim, 'God helps those who help themselves'.

(From the Progress Report of the Andhra Ayurved Visva Vidyalaya for 1938).

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ORIGINAL ARTICLES

A Study of Religion

THE PRACTICE OF YOGA (Continued)

By

DURGA RANJAN MUKHERJI, M.B.,

CALCUTTA.

Newama (continued)

Santosh is the second item of Newama

Santosh is ccntentment. Giving up all gnawing aspiration is contentment—to be content with one's lot. Contentment begets real happiness, incomparable to any pleasure in life. The matter has already been discussed. Yoga cannot be practised by a discontented individual. Yoga however brings in real contentment.

Sadhyaya (4th item of Newama).

Sadhyaya is repetition of Mantras with a thought over its meaning, and study of holy religious books as Vedas, and Bhakti granthas (Books on faith) with faith. By thepractice of Sadhyaya one sees the image of God.

The effect of the study of religious books since early life modifies the character of an individual. The quiet temperament and benevolence of the Hindus are due to the influence of such literature as Ramayana and Mahabharat. The study of Bhakti granthas, as of Chandidas, Chaitanya or Jaidev is essential for the cultivation of faith. The study of all the Sastras is not possible for a man. The study of a few books seems to be useful. Scholastic study of Hindu religion has failed to create saints; confusion regarding the conceptions of Hindu religion remains as before. Sastras insist on a practice of Yoga.

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মথিত্বা চতুরো বেদান্ সর্ব্বশাস্ত্রানি চৈব হি।
সারস্তুযোগিভিঃ পীতস্তক্রং পিবন্তি পণ্ডিতাঃ॥

Ramkrishna's simple example and effective teaching illustrate similar facts. Things are to be practised. A learner by trial and experience finds out the real path. Bijoykrishna Goswami trod many paths Chaitanya however was a big scholar. His learning failed to satisfy him. Study is for guidance and reference. It is also for keeping the mind engaged in leisure hours. Too much study makes a learned fool, not only in religion but also in every aspect and sphere of life. It never permits one to achieve the object of study.

Mantra Yoga

The Sadhana of Mantra is also a Yoga—known as Mantra Yoga. Mantra sadhan is still very common and is practised by almost every Hindu. No Hindu ever took any food or drink, particularly a lady, unless there was an incantation of mantra or some holy hymn. The custom is fast disappearing with the spread of western education. The westerners have well neigh deserted the church, attendance on Sabath-day even is now rare. Body remains unpurified unless some holy teacher recites the mantras in the ear of his disciple. Therefore mantras, the reverberating words, are learnt of some body. The efficacy of transmission can not be ignored. That the influence of the preceptor's power acts on the disciple has been well-known. Swami Vivekananda's acknowledgement in this connection is worth making a deep study. Mantra sadhan is suitable for any and every individual. Namkirtan is very effective in Kali yuga. Chaitanya Mahaprabhu's Sankirtan captivated India. It persists and will ever persist. Kirtan is singing the name and songs about God. It can be practised without being initiated. Chaitanya's universal mass teaching was by Kirtan. He however taught his intimate associates very deep philosophy.

The sadhana of mantra is also yoga as has been already stated ; therefore yoga system, which is a path of religion, does not exclude mantra and bhakti sadhan. It is therefore not a godless religious practice. Rather yoga is meant for attaining salvation by purification through Bhakti. Repetition of the seeds of God,

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with a concentration achieved through yogic process. leads to early fructification. It causes the visualization of God in the form dear to the devotee. Anthrophomorphism has been believed by Christianity and Muhammadanism. Ramkrishna's visualization of Kali has been an accepted fact. Romain Rolland's writings on the subject with notes and references are interesting. One of the symptoms of the fructification of the seed is the visualization of the image on repetition of the seed. Seeds or mantras as they are called are short and reverberating sounds. They are to be purified and made alive, according to sastric process. One of the processes is Purascharan. There are many processes in the Tantra Sastra, but the best one is through yogic process. Ordinary Japa is useless (or something instead of nothing).

অন্ধকারগৃহে যদ্বন্ন কিঞ্চিৎ প্রতিভাষতে।
দীপনীরহিতো মন্ত্রস্তথৈব পরিকীর্ত্তিতঃ॥

The ultimate effect of the mantra incantation is the fulfilment of one's desire. But what desire remains in a devotee? Visualization of God and union with Him. Only Love for God. No desire, abhorrance for rebirth. He wants to be salvaged.

মননাৎ তারয়েৎ যস্তু স মন্ত্র পরিকীর্ত্তিতঃ॥

Mantra salvages the mind—which is the first essential and it ends in Siddhi.

The mind must be drawn up on to the mantra for its awakening. A lively mantra draws out the mind from everything and fixes it on to the mantra.

চৈতন্যরহিতা মন্ত্রাঃ প্রোক্তবর্ণাস্তু কেবলাঃ।
ফলং নৈব প্রযচ্ছন্তি লক্ষ কোটিশতৈরপি॥

so also ;

মনোঽন্যত্র শিবোঽন্যত্র শক্তিরন্যত্র মারুতঃ।
ন সিদ্ধন্তি বরারোহে কল্পকোটি শতৈরপি॥

So the seeds must be alivened and there are processes for it. Yogic process helps to aliven mantra early and easily, for the salvation of the mind is quick. The process is being briefly stated below. Open up Susamna Nari, lift up Kulakundalini from

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Muladhar Padma, and take it to Sahasrar Padma, and fix it up with Sivam. This very act fixes up the Vayu, Mana, Siva & Sakti. This really means a practice ot Joni Mudra. A detailed discussion about Syaris and Chakras will shortly be entered into, which will make the reader grasp the subject. The practice is repeated with the mental pronounciation of the Mantra with the prefix "Om". The Mantras are to be repeated with a thought of their meaning—their meaning means a thought over the image of God. The movement of Kulokundalini is the movement of the lively seed,—মণিপুরে সদা চিন্তা মন্ত্রাণাং প্রাপরূপকম্। Unless the seed can be realised as moving, living object, there is no chance of a success. It is really the life electric force. Japa without a thought of the image of God (meditation of God) is equally useless.

জপাচ্ছতগুণং ধ্যানং ধ্যানাচ্ছতগুণংলয়ঃ।

Thus by the proper practice of Japa, Dhan and finally Laya takes place. Laya, which is the best and final effect is achieved,

So it should be remembered that :—

মন্ত্রার্থং মন্ত্রচৈতন্যং যোনিমুদ্রাং ন বেত্তি যঃ।
শতকোটিজপেনাপি তস্য সিদ্ধির্ন জায়তে।

There is also another yogic process of listening the mantra through the Nada of Anahata chakra, that is how the Manas Japa is effected. Manas Japa is the best :—সহস্রো মানসঃ স্মৃতঃ। Manas Japa can be carried on everywhere in every stage—it needs no count and rules.

Japa without yogic process has to be practised long and many-things are to be done in the long tedious process to achieve "জপাৎ সিদ্ধি।"

In this process, selection of place, correction of mantra, development and awakening of mantra etc. are essential. Panchabati, Panchamandi, Sabsadhana etc. come under this group of Tantrik sadhan. Ramprasad had been a yogi as appears from the language of his songs. Ramkrishna practised both yoga and tantra to the highest order. Chaitanya, though himself preached to the mass Kirtana only, himself practised yoga and mantra

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to a high order. His near associates revealed Juanam and Bairagya of a high order which ean come only with a practice of Nirvan by yogic process. "যোগাৎ সংবায়তে জ্ঞানং"। Yoga when practised causes development of knowledge—which gives salvation. Practice of yoga alone without development of knowledge never gives salvation. Knowledge without practice of yoga is useless.

যোগহীনং কথং জ্ঞানং মক্ষদং ভবতীশ্বরী।
যোগোঽপি জ্ঞানহীনস্তু ন ক্ষমো মোক্ষকর্ম্মণি॥

The essential signs and symptoms that are being exhibited by a successful mantra-yogi are being enumerated below :—

A feeling of ecstacy (effect of a complete psychological freedom leading to peace), cardiac throbbing, heating of the body, errection of the hair, reiteration of the body, (due to spinal activities under ecstacy), shedding of tears (parasympathetic stimulation), listening of vibratory words, resounding of mantras, visualization of God (due to high degree of mental concentration and fixation), loss of consciousness of self (due to complete inhibition of all activities, carrying only psychic activity to a perfection). Such a man, as he, attains divinity, his desires, if any, are immediately fulfilled. He can enliven a dead, and work up unnatural phenomenon.

Rightly speaking the complex yogic process necessary for Mantra Sadhan, is not possible for many in this Kali yuga. There have been easier methods advocated by Avatars, who from time to time appear on earth to modify religion according to the needs of the time and people. "ধর্ম্মসংস্থাপনার্থায় সম্ভবামি যুগে যুগে"। The teaching of Chaitanya Avatar as also of recent Ramkrishna deserves consideration.

মন্ত্রযোগশ্চ যঃ প্রোক্তাঃ যোগানামধমঃ স্মৃতঃ।
অল্পবুদ্ধিরিমং যোগং সেবতে সাধকাধমঃ॥

Mantra yoga evidently is a lower form of yoga suited to the people of small intellect. To them it means a fixation of mind to recitation of mantras.

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For মন্ত্রজপান্মনোলয়ো মন্ত্রযোগঃ। Let us now study how this fixation of mind takes place. Such a study will be from a scientific point of view, but the real effect of japa is different God favours His Devotee. He exists with His name. One who, by the pronounciation of His name, withdraws himself from worldly thoughts and fixes his mind on to Him gets his favour and is salvaged. "নামের সাথে থাক তুমি"।

হরের্ণাম হরের্ণাম হরের্ণামৈব কেবলম।
কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা॥

The repetition of His Name brings on the rest. Such simple practice is the safest method of attending salvation. Listen to the correct pronounciation of mantra. Repeat it in unision with a string instrument till the body & mind is absorbed into it and catch the vibration. With practice, verbal pronounciation produces a dance of the body and mind with the vibration of the sound. Finally with practice, the psychic repetition causes the development of the above phenomenon. This fixation of mind to vibration and vision to image and consequent stability of mind with elatement combined with the body vibrating with the vibration is ecstacy. He is seen and listened to. Vibration is in still higher stage, with the dropping of of all sense of body and material aspect; replaced by quietitude or Samadhi. He alone persists and devotee's aspect disappears. These are stages. This is a psychic culture.

The simplest way of drawing one's attention is by the production of sound, that is by sending in an auditory impetus. Visual impetus also plays important part, so also touch and the sense of smell and taste For having an auditory impulse the sound waves from a vibrating body have to reach the membrana tympani. Any sounding reaching the ear produces an effect. It is not uncommon to hear imaginary sounds. For a visual impulse the eyes have to be focussed to a luminant object. Imaginary objects are scarcely seen. Imaginary voices can easily be heard by converting an imaginary sound or calmness into an imaginary sound. When we expect a voice, and attentively wait for it, no matter whether in solitude or in humdrums of the town, we often mistake any other sound to be identical to that of the expected one. In diseased condition of the ear, nervous system, blood etc. or under

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the influence of drugs as cinchona, we often hear a buzzing noise in the ear, known technically as the tinnitus. It may be heard in the normal state in solitude. Jogis listen a sound in the ear originating in the chest, as a process of laya. Viewing an imaginary object is less common, except in a state of extreme weakness of the nerves, as in convalescence or during extreme fright, In diseased condition of the eyes, halo or dark spot may be seen, Diseased eye may cause blindness, and as such vision fails. Distortion of vision into an imaginary one is extremely rare. In a stage of very high concentration of the mind, or in mental diseases, an imaginary direct vision of objects (hallucination) or hearing of voices (hallucination or delusion both) is possible. It may mean insanity or high concentrating power of the mind. In the latter, the appearance is under will and disappears under volition. The man is conscious of his wilful action. To be more clear—the difference is that a man with a power of concentration effects an action (non existable in the realmn of common reality) by mere will. He desires to hear and see, the sound at once he hears the image he sees. This power may be extended further, a man at Calcutta can watch and listen to the voices of a man, or study the trend of thought of one several thousand miles away. He can thus enter into an ecstasy under absorption, apart from environmental influences, nay under the most painful state of the body Ramkrishna Paramhamsa and Christ illustrated this in their lives.

Nothing allegorical; Christ in crucification looked at the Heaven. Christ was tortured by Herad. Was it that Christ's body was identical with Christ himself? His look to heaven, made his body a cast of earth, free from soul. Hence Christ could not be doomed to be a victim of torture and oppression. Therefore He could love his foes. Ramkrishna was in a position to neglect his body. He by his concentration of mind avoided experiencing any pain, when his cancerous larynx was treated with medicaments. Such power is super human. Javan Haridas was attempted to be done to death. by torture. It was a failure. The torturers implored him to die to their every advantage. He simulatated death and was thrown into the Ganges and went on as a floating dead body; he resuscitated himself reaching on the other bank of the river. Attainment of such power means real attainment of peace This power of viewing things according to one's volitional thought, as something difinitely real, occurring

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A mind is his absolute state of reality, a thing which to others is absolutely imaginary according to the perception of their sense organs. Human brain activities of thought, memory, analysis, judgment and realization cannot be confined to the materialistic findings of experimental science of matter and energy. Such superhuman individuals, with their philosophic eyes, see that their material aspect, being material, deserves no care or attention. The soul they see and realise as immortal and they identify themselves with it Soul and body they see, as one sees two material objects, being different and separate with eyes. Body had been pancha bhutam and exists as a temporary combination only and invariably to be separated early or late. Late would not be much a long period, for a century is but a short period, when judged by the already grown up age of the world. The saint or the philosopher sees the chrystalline soul and he exists with the soul and not with the body. The fact is real, he feels it, sees it, he behaves on the basis of his realization. Hence he dwells in soul and as such really in Heaven, the abode of soul. His encasement in body is not a stage of forgetfulness of self. Parents brought us into the earth and nourished us. Parents are dearer to children than anybody else. The union is loose. There is parting and parents die Lovely children, so dear to parents, also die. Lovely couple have to inevitably part. Work may have to be left behind unfinished. Anything good done cannot prevent the painful separation of the mortals. They cannot perpetually live to enjoy, give enjoyment to self, to others or receive enjoyment from others. A philosopher sees the real aspect than common individuals. A philosopher therefore sees parents, wife and chidren as non-realities, same as his own body. Soul's union can take place with Eternal Soul. It is union, a reality. It is what means real peace. A redeemed soul by its union with Eternal soul can unite with every redeemed soul. Therefore to effect union, soul of self, as also the soul of the beloved, have to be redeemed for lovely, peaceful, eternal union. Buddha and Chaitanya left off their family, to redeem the soul of every individual.

A musical sound with its pitch, loudness, timbre is more attractive than ordinary sound. Listening to a charming music with attention is a process of the fixation of the mind. The mind is fixed by listening to the vibrations. In musical teachers and

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music learners, the brain analyses the sound. It causes a cultural development of the brain into a finer aspect. Such efforts do not liberate the mind completely but increase concentrating power. Repetition of short reverbrating words (as "Om sringh") and listening to it with attention, till the mind is engaged, the mind is diverted to its meaning. I mean the image of the idol. The mind gets absorbed. Bead-counting causes distraction, therefore is an inferior method. Bead-counting is, any way, a process of training the mind, to be fixed for certain time from distractions or evil thoughts.

The mantras are recited with string instruments, Ektara or better sill with Setar The Pronab or Omkaram is a highly vibrating one. One has to see how it is pronounced. In one of the methods, it is raised from the level of the navel and is blown out. The vibration is followed by the vibration of mantra as a continuous stream. The vibratory activity of the vocal organ and training of the ear can be effected by playing on to strings of a setar, and regulating the pitches gradually. It is a very effective method for the beginner. Finally with practice, the pronounciation effects absorption and in the ultimate stage, the mental pronounciation or thought effects a vision of God and listening of His voices. This final stage is Manas Japa. It cannot be practised without a practice of proper pronounciation. Pronounciation of mantra should be in secrecy, it should not reach the ear of others. There are many points in this connection that a devotee has to learn. The practice of mantra with string instruments so affects and the pitch rises so high that it affects the whole body which vibrates simultaneously. This phenomenon further increases vibrations due to congestion of vocal cord, alteration of face etc. affecting its pitch, loudness and timbre, so that all signs of siddhi supervene. The string instruments for finer absorption, the Khole and Kartal for coarser absorption. Gambhirnada Baba was an expert setarist. Khole is for people of average intellect. Solitude has a marked influence over the mind, so there are instructions for worshiping below trees, on the bank of the Ganges or within the cowshed.

In Hindu Sastra, worship begins with recitation of hymns, and is followed by incantation of Mantras. Time of

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preference is either in the early hours of the morning or in the evening.

To either when enfreshed after night's rest or at the end of day's labour, when mind is free for its own selection of pleasure or amusement, free from cares and worries, the mantras are recited with an inspiration of awe and reverence, with humble submissive tone. The same vibratory sound is repeated at regular intervals (which of course later on greatly varies). While the mind pictures the beautiful appearance of the Lord of the universe, he is capable of fulfilling every desire of the devotee when pleased. During repetition, a reflex arc is formed between the motor speech centre, and auditory centre as also with the visual centre.

Due to stress, more on production of speech, which continues subsequently more automatically than by effort, there is symptom of radiation of motor vagus impulse. Lacrymation and erection of hairs occur. There is in joni mudra the process of stimulating the emotional centre by sending the impulse through the cord to brain, preliminarily by effort, subsequently by mere will. The body under emotional stimulation, while under absorption, catches the vibrations There is a severe tremour of whole body with loss of consciousness with the final stage of practice through the mind ; the stage is replaced by temporary rigidity and suspension of body activities—hence Samadhi. What I have stated has been the sastric conception and realization of the fact and is subject to practice The phenomenon has been explained in fhe light as it appears to me.

The experiment of injecting an animal with an antigen after the ringing of bell manifested later the development of immunity only with the ringing of the bell, without the injection. The psychic factor of association, of sight and hearing, has undoubtedly a great effect on the body. The very thought of God

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and development of ecstacy, with mental pronounciation of mantra, is a secret source of health and mental happiness.

Tapasha (the 3rd item of Newama).

Tapasha is the practice of starvation and penance according to the dictates of the sastras. By the practice of these religious rites, the body and the mind are purified. Superfine acuteness of the sense organs develops. Power to develop fatness or thinness of the body actually develops under willforce.

By observance or these fasts and hardships in life, the body is made to keep fit and efficient. Hindu rites regulate the health by observance of these, which prevent the damaging influence of the environment-bodies in the sky and on earth as has been already stated. Penance,—mental penance, taking suffering voluntarily, so that tendency to further committance of the same act will invariably cease. Making over gifts to the needy is however a poor method of penance. Adaptation to western dietetic method is unsuitable. Food should consist of fruits, fruit juices, raw milk drawn from a healthy cow having calf, with cleanliness, and cereals. Raw milk from a grazing animal yields all the essential vitamins in abundance. Proteins, specially animal proteins, are better avoided with spiced dishes, as they tax the metabolic organs. All men in India, particularly yogis, need diet having low caloric value. Effect of diet on development of immunity needs more close study.

Iswar Pranidhanam (the 5th item of Newama).

Iswarpranidhan is complete surrender of one's self to God with love and faith. Complete reliance on God brings about the concentration of the mind early. By its practice, the ultimate of y ga is achieved.

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Iswar pranidhanam is the highest teaching of every religion. Ramkrishna taught Bairagya and Iswar pranidhan. The practice of yoga to achieve transient power, without practice of jnan and bhakti, is really a harmful and foolish practice. Hence yogis' need of faith in God cannot be denied. Saints have preached love for God; biggest yogis never divulge yogic secrets to persons having no faith in God.

The third item of yoga is the practice of Asanam.

The Asan (Third Item of Yoga).

Having finished newama we proceed on to the practice of Asanam, the third part of the yogic practice. There are too many asanams described, and each has its special merit. The practice of these asanams depends on having a previous demonstration. Description of poses is useless Practice of too many is simply a waste of time. Only one asan will be fully described in detail which is well-known. It appears to be the best. The performance of Padmasan is essential for carrying out other processes of yoga.

Meaning of the term asanam is to sit Yogic asan really means assumption of certain posture by the individual so as to fix up the body in a comfortable position to have facilities for the practice of yoga. Each asan affects the anatomical relationship of the body. The literal meaning of the word asan means a small piece of article or place to sit on. Loosely, it indicates a place where a man sits down to perform religious rites. Such places are regarded as holy pilgrimages, as Ramprasad's Bhita, and Ramkrishna's holy place of worship. Visitors acknowledge the development of a religious sentiment, a quality these places have.

General rules, that the learner has to observe, need be stated in brief. The learner should practise morality and devote himself in thought of self and God. The thought of immorality of our body is essential; it leads to the development of "Bairagyam". Sense organs should be controlled and absolute avoidance of sex and

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sex thought is essential The association with the base and the mean should be avoided Diet should be strictly vegetarian free from stimulants. Fresh fruit is essential, cooked rice, brown bread, vegetables, milk and sugar in the form of molases are usually recommended. Fresh raw milk and fruit with sugar are essential and adequate. Diet should have a mild laxative action if the individual has been habitually constipated. Animal food is avoided as its end products are not easily detoxicated. Alcohol, tobacco are to be avoided as also condiments Frequent bath and cleanliness are essential. Idleness should be avoided. Regular short hours of sleep is essential. Avoid physical and mental worry, so also exposure to extremes of heat or cold.

Asan should be placed in a clean secluded room having plenty of direct sunlight and free ventilation. Exposure to direct sun or drafts is harmful. Every one should sit on an asanam and none on bare ground. Kusasanam or blanket may be spread on earth. This is necessary as electrochemical process goes on within the body during practice of yoga. Some place deer or tiger skin according to their special custom.

Padmasan

While in a sitting posture on a level ground, place the right foot on the left thigh near the groin. Then lift up the left foot and bring it over to the right thigh near the right groin. Make the spine erect, flex the head, fix up the eyes to the tip of the nose. Place the hands, flexed on respective thighs, close to the knees ; the tip of the thumb should touch the last interphalangeal joint of the middle finger.

This method of sitting is known as the Mukta Padmasan or "Muktasan" simply. Padmasans are known to be of two kinds—Badha and Mukta. In Badha padmasan, the arms are passed behind the back and the respective toes are held with fingers. There is a firmer stay and fixation in Badhasan. The beginner finds difficulty in practising Badha Padmasan. In higher yogic practice—Badhasan is not essential. It however permits one to fix up the spine early. Muktasan, when practised for a

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short period, gets convenient The anatomical changes it essentially produces are due to the anatomical effect it produces on the vertebral column. It corrects a wrong curvature of the spine. Psoas and iliacus correct visceroptosis, in conjunction with the abdominal wall It gives free movement of the diaphragm and chestwall. It helps the free flow of cerebro spinal fluid from witnin the brain box to the spine. So this posture not only permits one to rest in a fixed posture but helps the physiological activities of such important organs as intestines, liver, lungs, heart, and nervous system. The straightening of spine reduces the neurotic effect due to constant root traction and relaxation of the spinal nerves. Further, more side effects follow as the practice is continued and along with other exercises. A beginner usually places the lateral aspect of the heel of the upper foot against the lower abdominal wall. The lateral aspect of the heel thus corrects any bulging of abdominal wall of the opposite side.

Now if the right foot is placed first on left thigh, the right foot and heel press more firmly on left side of the lower abdomenal wall than the left foot presses on the right side of the abdominal wall This happens because the right foot being lower can be more opposed to the abdominal wall and is kept tight by the pressure of the left leg which crosses over it Here the right leg is lower and the left leg is higher. By proper placing of the right foot, the left hypogastric region is pressed and by the lateral aspect of the right foot and part of lateral aspect of the dorsum of the right foot, the left iliac region is pressed. By this process the sigmoid colon is prevented from its anterior movement. The lower abdominal wall being pressed, the descent of viscus (small intestine) is prevented, which has already been partially corrected by the assumption of the erect posture of the spine. The inguinal canal is by this pressure in front of abdominal wall is also pressed and the abnormal descent of viscus through it (a descent of hernial contents) may be prevented. By further regulation of the foot, the contents of the inguinal canal can be pressed over against the pubic bone. By this process the circulation of the spermatic cord can be regulated, a phenomenon which is very important as will be shown later on By an interchange of the position of the legs, the right foot may be placed below, in the

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same process, described above, and pressure over the inguinal region may be affected By pressing the left heel on the right iliac fossa, a bulging and descent of cœcum is effected. But this process has not been recommended in the Sastras and obviously with the best knowledge of human anatomy and physiology. Direct hard pressure over cœcum is undesirable.

Yogis practise with the right foot below the left. From medical point of view the practice of placing right foot and left foot below alternately is advisable. In practice of asanam, if cotinued for long, there remains no necessity of pulling on the legs on to the lower part of the abdominal wall. Gradually with practice, the feet lie between the thigh and leg of the opposite side. The body rests with a basal triangle formed between the two resting points of the lateral aspect of the lower end of the femur and the third point is formed by an imaginary point formed by the theoretical extension of the upper limit of the shaft of the femur of the two sides.

It takes about 3 months for one to be get used to a comfortable sitting in this posture. In padmasan, specially by Badha padmasan, peripheral circulation of the extremity is decreased. So the circulation goes on in the head and trunk. Efficient circulation in the vital organs is the effect. A recouperation of constant vasomotor strain that goes on in the legs is relieved. By the practice of Padmasan, sleep and idleness can be conquered. By its proper and steady practice, the physical and mental lassitude and torpor completely disappear. By prolonged practice, when one can repose for over three hours at a stretch in this posture, he is not affected by conflicts of life while extremes of heat and cold fail to produce any effect on him.

Regular practice of asanam is contributory to good health. The practice of asanam is essential for the practice of pranayam and other yogic processes.

To be continued.

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Cirrhosis of the Liver in Children

Written By

Dr. VINAYAKARAS BAPAT, L.A.M.S.

AYURVEDA VIDWAN, Sagar-Simoga Dist. (Mysore State)

Infantile Cirrhosis of the Liver is now-a-days causing a great havoc and is one of the main factors for the large infantile mortality. So the parents are afraid of this disease. When once this disease shows itself in any child, the parents lose all hopes about the life of the child. This disease can be checked only in its early stages. When it advances, chances of recovery are rare. So it is necessary for the parents to know some information about this disease, so that they can easily understand the onset of it and then they can take the child for medical treatment.

Many physicians throughout India are labouring hard to find out the real cause and the proper treatment of this disease. But none of them have till now been able to show to the medical world the real cause of the disease. This disease has been said to be due to Venereal diseases of the parents, to long continued slow fevers, to intoxicating habits like liquor, opium etc. of the parents, and to constipation. But none of these are said to be the definite cause. Moreover many children, who are free from the above causes, suffer from this disease. It is to be plainly accepted that the allopathic doctors are trying hard to trace out the cause and the growth of this disease on a larger scale than the Ayurvedic doctors, yet this disease is escaping analysing and is trying to deceive them all. But on the contrary there are many aged Ayurvedic physicians, throughout India, who can easily cure this disease, even in advanced stages. Yet it is a matter of regret that those physicians are not prepared to give out their experience in this disease to their brother practitioners. Whatever this may be, this much is true that many Ayurvedic doctors know this disease very well as they know other diseases. Our books also give us detailed informations about this disease. Here an attempt has been made to explain the cause and the growth

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of this disease. This is mainly based on the Ayurvedic texts. It is hoped that this may be of some use to my brother practi tioners, to find out the proper remedy for this deadly disease

Now let us jump to the subject proper. The cirrhosis of the liver in children is found to attack male children on a larger number than female children. It is often said that this disease usually affects the first child. But in many cases, the first few children are free from this disease. while the subsequent children are all affected. It is observed that when once this disease shows itself in any child then this continues on to the future issues.

For the matter of describing this disease it is sufficient to understand that the liver is a gland which always secretes the bile or the "Pitta-Rasa."

গর্ভস্য যকৃৎপ্লীহানৌ শোনিতজৌ

The Liver and the spleen of the foetus are said to be born of blood or শোণিত of the mother. If we just expand this statement, we come to the conclusion that defect in the Shonita of the mother causes the same defect in the liver or the spleen or in both.

According to the Ayurvedic theory, Pitta's main duty is to digest the food we take, to separate the essential matter from the waste and to throw away the waste matter. If any kind of poison were to be mixed with the food we take, then the Pitta at once separates this poison from the essential matter and throws this out along with the waste. This is the natural or the physiological function of the Pitta or the Liver. We shall next see the relation between the liver and this disease.

"ত্রিবিধঃ কথিতো বালঃ ক্ষীরান্নো ভয়বর্ত্তিনঃ।"

We can consider all the boys and girls of five years and below as children or 'বাল'। These children can be divided into three groups : (1) Living on milk, (2) Living on milk and food and lastly (3) Living on food alone.

ষণ্মাসং চৈনমন্নে প্রাশয়েল্লঘু হিতংচ।

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The baby at the age of six months should gradually be given food (usually rice).

By this statement of Snsruta, all children up the age of six months come under the first group. By this we can induce that breast feeding should gradually be decreased and other foods given in its stead (till the completion of the first year it is better if cow's milk is given and not rice etc.) ; children upto the age of three years come under the second group. In this stage the child can easily digest the food we give. The age of the children of the 3rd group may be fixed to be between three and five years.

Natural Strength and Health of Children.

The health of the children usually depends upon the health of the parents. Weak and diseased parents give birth to weak children while healthy parents beget strong and healthy children.

ঊনষোড়শ বার্ষয়াম প্রাপ্ত পংচবিংশতিং যদ্যা ধত্তে পুমান্ গর্ভং কুক্ষিস্তস্যা বিপদ্যতে ; জাতো বা ন চিরং জীবেৎ জীবেদ্বা দুর্ব্বলেন্দ্রিয়ঃ। তস্মাদত্যর্থ বালায়াং গর্ভাদানং নকারয়েৎ।

If a woman below sixteen marries a man of twenty five and conceives soon after, then the child to be born of them will not live long. Even during its short life-time it will always be a weakling. So man and woman should not marry or should not unite till they reach the proper age.

We see in our daily practice that very fiew people act according to this. We can quote numerous examples where the husband is below 18 and the wife 14 or even above that age. When such is the condition, their children must natuarally be very weak. Any slight change in food, climate or habit (in them) is sure to result in some disease or the other.

Women, if they become mothers at this very early age, cannot even use their discretion about the feeding of their children. Whenever the child begins to cry they do not care to find out the reason for it, but on the otherhand they begin to feed them over their breasts. If the child were to be at the second or the third stage, they give it some kind of food to pacify it when it begins to cry. This kind of over-feeding causes indigestion. This of course will be promptly treated but again the habit of over-feeding in the previous manner will be resumed. When the child begins to crawl, it swallows all kinds of foods which is in its

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reach. Moreover the relatives, due to love, give it a small quantity of the food they eat. To this the mother gives the child the usual quantity at the specified time. So, on the whole the child consumes a larger quantity of food than what is actually necessary, which it cannot digest. Further, when the child begins to walk, the same sort of overfeeding continues, sometimes even more. So from the beginning the child is over-fed and as a result its digestive power becomes scanty. So at any slight cause it can easily be caught up by any kind of disease.

According to Shastras breast-feeding should gradually be stopped when the teeth begins to grow, the proper food being substituted. If the mother becomes pregnant, her milk will be thickened and the baby cannot digest it easily. So, to keep the baby in good health, the breast-feeding should gradually be stopped or the sexual intercourse abstained from. If not, the thickened milk gradually diminishes the gastric fire of the child and as a result causes indigestion which is the root cause of all diseases.

We have told before that Pitta's function is to digest the food, to separate the nutritious matters from the waste and the harmful ingredients or toxins and to throw them out along with the waste. When we say that there is indigestion, it automatically means that Pitta is vitiated. When Pitta is vitiated the house of Pitta or the liver is also abused. The liver now becomes inactive and rigid. It cannot separate the toxin produced in the body nor can it throw it out. So the toxin or the poison remains in the liver (sometimes it is re-absorbed) and gradually fills up the whole Liver Tissue, thereby causing the liver to become rigid and inert. Then the symptoms of this disease gradually appear.

In the above few lines we have stated that this disease is due to some defect in the milk of the mother. We see many cases where the feeding mother enjoys sexual intercourse and yet her children are free from this disease. So it seems that, though the defect in the mother's milk is the cause of the disease, the thickness of the mother's milk is not the main cause. It may be one of the numerous causes. Then what may be the main cause? We need not worry ourselves to find out the answer to this. Our trouble will be solved if we just glance at our ancient books.

To be continued.

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News and Notes

Benares

The stu dents of the Ayurvedic College of Benares Hindu University have gone on a strike. Their complaint is based on the non-fulfilment of the assurances to them with which they ended a previous strike as a result of which a good number of them had left the college for good, and joined colleges in Bengal and other parts of India.

His Highness The Maharajah of Benares has founded an Ayurvedic Dispensary in a State House at Ramgarrh.

Lillooah (Howrah, Bengal)

Lt. Colonel A. C. Chatterjea, Director of Public Health with the Government of Bengal, visited the Bangiya Unmad Asram, which is the only hospital of its kind in the whole of India, treating the insanes and the demented according to the principles of Ayurveda. There was a distinguished gathering on the occasion. Every one of the visitors evinced a keen interest in the different aspects of this Lunatic Asylum, which has grown from a very modest beginning into a nice Institution, now accommodating more than a hundred beds on the male and female sides.

Calcutta

It is proposed to hold an All-India Ayurved Conference at Calcutta under the auspices of the Nikhil Bharatiya Vaidya Pratinidhi Mandal.

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In a meeting of the Provisional Reception Committee already formed, under the Presidentship of Kaviraj M. K. Mukherjee, it was decided to prepare a comprehensive list of the Bengal Kavirajes in order to enlist members of the R. C from the metropolis and districts on a representative basis. Great enthusiasm was exhibited in the meeting as Bengal, though the premier centre of Ayurvedic culture, has not as yet held an All-India Ayurvedic Conference.

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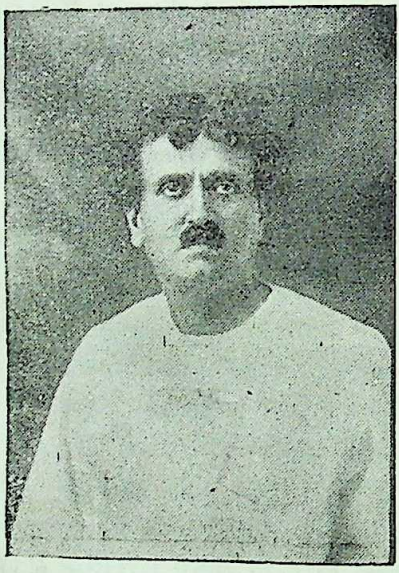

Pandit—TARANATHJI,
President-Disignate, All-India Hereditary
Ayurvedic Doctors' Conference

Under the auspices of the Bangiya Chikitsak Mahaparisat a meeting in memory of the Great Gangadhar, the famous author of জল্পকল্পতরু টীকা of *Charak Samhita* was held, and a good many Kavirajes took part in it. Speeches were made with a wide range of references to his inconceivably versatile genius. Kaviraj M. K. Mukherjee, Editor, Journal of Ayurveda, said that in his life-time, extending over an amazing space of ninety years, all learned Pandits of the time dreaded this Ayurvedic giant of intellectual capacity, who was immeasurably erudite in all branches of Sanskrit culture. He ended with saying that India had need of Gangadhar at the present moment to inaugurate a new era (as he once did), when modern institutional training of Ayurveda was undermining the worth of Ayurvedists and threatening to obliterate real Ayurveda.

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PRABHURAM AYURVEDIC COLLEGE

Dr. Popat University of Ayurved

The COLLEGE-UNIVERSITY PRIZES & MEDALS For The YEARS 1936 and 1937

The following awards are now notified. They will be made on the occasion of the next convocation of the Conjoint Institutions.

'Bai Kankubai' Prize.

1936	Vaidya, Prabodhchandra Madhavlal,	Palanpur.
1937	Nagarsheth, Manubhai Nathjibhai,	Sandasal.

'Sheth Devkaran Nanji' Prize No, 1.

1636	Patel, Dahyabhai Gokulbhai	Samarkha.
1937	Not awarded.	

'Sheth Devkaran Nanji' Prize No 2.

1936	Chheda, Ratansey Virji,	Bombay
1937	Shah, Shantilal Mangaldas,	Dharmaj.

'Sheth Devkaran Nanji' Prize No. 3

1336	Chheda, Ratansey Virji,	Bombay.
1 37	Parekh, Gordhanbhai Girdharbhai,	Baroda

'Sheth Devkaran Nanji' General Proficiency Medal

1936	Chheda, Ratansey Virji,	Bombay.
1937	Parekh, Gordhanbhai Girdharbhai,	Baroda.

The following are the names of the successful candidates of the different Ayurvedic Institutions, who appeared in the different Prabhuram Ayurvedic College Examinations conducted by the Dr. Popat University of Ayurveda during April 1938.

H. G. P. A. C.—BHISHAGVAR EXAMINATION

PART TWO

(Passed in the whole Examination)

Bhatt, Markandray Umiashanker, Petlad.

(Passed in 'Sootika Sasthra only)

Vaidya, Prabodhchandra Madhavlal, Palanpur.

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PART ONE

(*Passing in Arogya Shastra and Nyay Vaidyak only*)

Vimawala, Champaklal Chhaganlal, Katho.

VAIDYAVAR TESTS.

Sandu, Ramkrishna Hari, Chembur
Sandu, Shanker Vesudev, Chembur.
D'Souza, Sebastiao Antonio, Dadar.

I. G. P. A. C.—BHISHAGVAR EXAMINATION,
PART TWO

(*Passed in the whole Examination*)

Shah, Manilal Panachand, Devgadh Baria.
Vimawala, Champaklal Chhaganlal, Kathor.

PART ONE

(*Passed in the whole examination*)

Shah, Mohanlal Shivlal, Kathor.
Agashe, Anant Sakharam, Bassein.

(*Passing in Shavir Shastra, only*)

Dalal, Damodar Brijmohandas. Bombay.

(*Passing in Upvaidyak, only*)

Vaidya, Harilal Gulabdas, Surat.

REVIEW

The বুটী নির্ণয়াঙ্ক of the অনুভূত যোগমালা of Baralokpur. Etwa, needs but few words of commondation for it. In shat, it is excellent in conception and execution like its many special volumes of the past. We congratulate, the Editor, and expect of him many such issues from time to time.

M. K. M.

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Patna

Bihar Government has formulated a scheme for subsidising private medical practitioners to settle in rural areas. It is proposed to make a beginning with four such subsidised medical practitioners in each district and settle them in selected rural centres where the need for medical relief is most felt. The scheme embraces all classes of private medical practitioners, Allopaths, Vaidyas, Hakims and Homeopaths. Each subsidised medical practitioner will receive an annual grant of Rs. 240 for medicines and instruments.

An important feature of the scheme will be the fixation of a definite scale of fees with the approval of Government for private calls to be charged by subsidised practitioners in rural areas. The fees will be moderate with a view to bring medical relief within means of the poor people. The scheme in the first instance will be on experimental basis for five years. Government is prepared to bear half the total cost of the scheme involved in each district while each District Board concerned will be asked to contribute the other half.

Bangalore

A meeting of the Working Committee of the All-India Hereditary Ayurvedic Doctors' League held at Bangalore with Members of the Committee from Hyderabad, Bombay, Madras, Kerala and Andhradesa, considered at length the Bombay Indian Medical Act, and expressed its disapproval of the same in several important respects.

The idea of raising the School of Indian Medicine, Madras, to the status of a College was warmly welcomed by the Committee, and it was

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expressed that an examining body of the type of the Royal College of Surgeons of the United Kingdom was very desirable.

The Working Committee suggested the adoption of Ayurveda as State Medicine and the disestablishment of allopathy from the "invidious elevation of State patronage."

A resolution expreasing the thanks of the practitioners of Ayurveda to the various State Governments for encouraging the development of the Ayurvedic system, and to Mrs. Vijayalakshmi Pandit, the Minister for Public Health in the U. P, for the vigorous defence of Indian medicine. The Congress Working Committee was also thanked for its bold advocacy of the cause of Indian medicines.

The name of Pandit Taranath of Tungabhadra was approved for the presidentship of the ensuing All-India Hereditary Ayurvedic Conference to be held at Hyderabad.

Dacca

The sixth annual diploma distribution ceremony of Tibbia Habibia College was held in July last. The Nawab Bahadur of Dacca, President of the Board of Trustees of the College, said, "It was necessary that a regular faculty of Tibi (Unani) should be established".

In the course of his presidential speech, the Premter Mr. A. K. Fuzlul Huq said that Unani and Ayurvedic, which had wonderful past records, had faded out as Hindus and Muslims had lost their power. Considering the cheapness of the indigenous medicines, the Premier regarded it necessary to place the Unani system in its proper footing along with Ayurvedic and Allopathic Sciences. The premier promised a liberal Government grant to the College, and other Unani and Ayurvedic Colleges.

Proceeding the Premier said that the Governor never interferes on such matters. If they could do nothing it was their own fault.

Hakim Habibar Rahaman, Principal of the College, in thanking the Premier said that the bogus hakims, having bogus upcountry diplomas,

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were undermining the Unani prestige. To stop this evil the Bengal Government should pass an act on the lines of those passed in U. P. and Madras.

The Premier promised to try to do something within this year.

Calcutta

The prospect of the establisement of a University College of Ayurveda in Bengal seems to be encouraging. A committee was appointed by the State Faculty of Ayurveda consisting of Mr. Syama Prosad Mookerjee, Vice-Chancellor of the Calcutta University, Sir M. N. Mukherjee, Hon'ble Mr. Justice C. C. Biswas, and others to approach the Heads of different colleges in Calcutta with a view to establish a central Ayurvedic College in Bengal, more stable and well-equipped. At a meeting of the Committee, a resolution was accepted recommending amalgamation of the four existing Ayurvedic colleges in Calcutta so that the central institution might be founded.

In the meantime, the Board of Sanskrit Studies of the Calcutta University passed a resolution recommending Ayurveda to be made a subject for the M.A. exmination of the Calcutta University. The Committee discussed the question, and the Vice-Chancellor, who is a member of the Committee, is reported to have expressed his willingness to accept the proposal provided the four colleges were amalgamated together to form a central institution.

The Committee at a recent sitting invited the representatives of fhe four colleges to attend the meeting so that they might give their opinion on the question of amalgamation, as it concerned their respective colleges.

The Committee also wrote to the Governing Bodies of these colleges for expression of their opinion in regard to the question of amalgamation of their respective colleges.

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No reply has been received as yet from Governing Body of the Ashtanga Ayurveda Vidyalaya. Other colleges are, it is understood, agreeable to the proposed unification.

London

Two doctors working in a London hospital have now perfected a painless and inexpensive treatment by which they can control the sex of the child in the womb.

"It is known," say these doctors, that if a woman is constitutionally of the acid type she is likely to produce girls.

"If she is of the opposite type—alkaline—her babies will be boys.

"Injection of weak acids or alkaline solutions will correct the excess, so that the acid type becomes alkaline, if desired, and the alkaline mother becomes acid.

"This condition then controls the sex of the baby.

"We can definitely claim that in hundreds of cases fully 80 per cent of the patients have been successfully treated.

"The remaining 20 per cent are not necessarily failures. They are due, we believe, to failure by some patients to carry out our instructions properly—a common experience among doctors."

Gowalior

The strange phenomenon of dying and coming back to life was witnessed in the case of a child, who died thrice and was taken to the cremation ground for burial, and each time brought back home alive.

On reaching the ground for the first time it opened its mouth and began to cry. When brought back home, the child was 'dead' again. It happened a second time also.

For the third time it was lowered into the ditch and was about to be covered with earth when it again opened its eyes and mouth and cried.

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Reports of Societies Etc.

Appeal for Support

It is now recognised on all hands that the Ayurvedic System of Medicine serves the needs of 90% of the population of this country. With the growth of the national movements, there has been a great desire to make the system more upto-date by incorporating into its literature all the advances of the modern sciences. It is also recognised that this is possible only by enriching the science through the provincial languages, and not through a foreign language.

The late Vaidyarathna Pandit D. Gopalacharlu did a great deal of spade-work in this direction by establishing the Madras Ayurvedic College, and by publishing many books and Journals. Following his footsteps Dr. A. Lakshmipati, B A., M.B. and C.M. Bhishakratna, developed the College after him, created a common Pharmacopœia, and trained the students at a factory equipped with modern machinery for preparing medicines on a large scale. As a result of his selfless work, we have now a number of dispensaries in rural areas aided by the Local Boards, and a Government School of Indian medicine, from which a continuous flow of medical practitioners of Indian medicine is maintained.

We are, however, handicapped by the countless number of medicines, single drugs and secret remedies, that are now used by about 40,000 practitioners of indian medicine in the village parts of the Presidency. Every physician has his own family records and books to guide him in the preparation of his medicines. It is hard, therefore, for one physician to understand prescriptions of another owing to the want of a Pharmacopœia common to all practioners.

Dr. Lakshmi Pathi has, after many years of experience and by a comparative study of the Ayurvedic and the Western systems, brought together 100 of the most popular and common recipes and has compiled a book so as to enable any village physician in the remotest corner, or even a layman to prepare the medicines in his own home. The preparations are so selected as to include the most popular medicines already in use and also to cover the treatment of the most common ailments in our country. By the help of this book, physicians of all schools of medicine, Ayurvedic and Allopathic, may select, as far as possible, a

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method of treatment, which will afford a common basis for understanding and for consulting each other, when occasion arises.

Taking the opportunity afforded to us by the celebration of the 59th birthday of our revered leader on 3rd March 1938, we wish to commemorate the same by publishing and distributing free one lakh of copies of this book in different languages and in the rural areas.

There is at present an urgent need for an intensive propaganda and for creating harmony and oneness of feeling among all medical practitioners in this country.

We have to secure the subport of the National Government for this science of Ayurveda, which has a great store of knowledge and which has so long been neglected on account of unfavourable circumstances due to adverse political conditions.

Our aim is to encourage reserch and to make Ayurveda upto date in all its branches.

May we request you lo help us.

MEMBERS OF AYURVEDA PRACHARA SABHA.

Please apply for a copy of the book, "One hundred useful Recipes in Ayurveda" with one anna postage stamp to 43, Harris Road, Madras.

INDIGENOUS MEDICINE—A NEW CLINICAL CENTRE OPENED

In Dwarapudy, East Godavary

With a view to give immediate effect to the programme of rural medical relief and clinical training to rural practitioners of indigenous medicine, in the TEN-YEAR SCHEME OF RURAL MEDICAL RELIEF AND INDIGENOUS MEDICINE RECONSTRUCTION, of the Andhra Rashtra Dess Vaidya Maha Sabha, since communicated to the Governments of Madras and Bombay, the management of the Andhra Ayurveda Visva Vidyalaya, Cocanada, is opening a new clinical Centre at Dwarapudy in the East Godavary District. Dwarapudy is a mail station on the M. and S.M Railway, and a large business centre, visited by merchants from all parts of the Andhra desa, as also from the Nizam's and Bombay. The climate is dry and good. The Panchayat

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Board is working up a scheme of water supply. There is no dispensary in or around the place within a radius of five miles.

The clinic will have both in-and out-patient sections in all departments including medical, surgical and midwifery wards, for giving clinical training to the B class practitioners in the A class subjects according to the curriculum of the Visva Vidyalaya. There will be a special ward for "BHOOTA-VIDYA" or Phycho-Physical work conducted by an expert of great Andhra fame.

The Visva Vidyalay has on hand a scheme to acquire a plot of ten acres of land in the place and build a regular residential institute and till that time the institulion including the clinic and the classes will be located in rented buildings with classified accommodation.

Sri. Thai Subbarao Naidu garu, B. A, retined Deputy Collector and ex-Dewan of Venkatagiri Samsthanam, is requested to do the function of opening and also to preside over the meeting of the Andhra Rashtra Deseeya Vaidya Maha Sabha at the premises convened to commemorate the occasion.

This institution is the first of its kind in the Andhra Desa and marks the beginning of the great scheme for the consolidation and expansion of the systems of Indigenous Medicine to press for their place in the world's armamentarium of the art and science of healing.

Every opportunity will be given to the independent indigenous medicos to produce the difficult cases in their daily practice for consultation and trestment in the clinic.

Along-side of the six months' clinical training classes, the regular four-year curriculum of the Visva Vidyalaya will be run in the clinic for the benefit of the children of the professionals. All the courses will be run in the vernacular, and as the popular ministry is now considering the proposal of allowing private candidature of vernacular medicos for the first and final examinations of the A.L.I.M. of the Government school of Indian medicine, there is the near prospect of the Visva Vidyalaya graduates easily qualifying for the A-class registration and privileges.

Deseeya vaidyas in the Andhra District in general, and in the East Godavary District in particular, are cordially requested to attend the meeting and to participate in the function and render their willing co-

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operation with the Maha Sabha in its onerous undertaking for the working of the ten year scheme of reconstruction of indigenous medicine in the Andhra Desa.

Forms of application and other information will be supplied by the Registrar of the Andhra Ayurveda Visva Vidyalaya, Cocanada, on receipt of two anna postage stamps.

REVIEW

'Hindu-Unani Anubhaba Vaidya Ratna' by Vaidya-Visharada Pandit B. R. Govindarajalu Naidu of Halasoorpet, Bangalore city, has repaid my acquaintance with its contents, which I had to make with a vast deal of pains. This medical labour adds a feather to the cap of the learned author, who has been so scrupulously industrious to incorporate in his valuable book lots of experience regarding practical therapeutics according to Ayurvedic and Unani tried principles and methods along with illustrated Anatomy and Physiology, as also æteology, symptomatology, and other branches and sides of Ayurveda including its Philosophy and pharmacopœa. Multiferious subjects of Ayurveda have been systematically and lucidly dealt with in the fifty eight chapters of the big book, which deserves to be widely read and largely taken advantage of by Ayurvedic medical people and lay householders. The tested and efficacious prescriptions of Ayurvedic and Unani remedies, that have been attached, are of immense value. I have no hesitation in saying that the book, which has been very moderately priced in view of its evident worth and utility, will prove itself deserving of all the praise it has richly received from learned and balanced critics. I feel great pleasure in recommending this precious publication to the intelligentsia of Karnatak in whose vernacular it has been executed.

M K. M.

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NEWS & NOTES.

B. P. VAIDYA SAMMELAN—BIKRAM (PATNA).

The 15th session of the Behar Provincial Vaidya conference was held under the presidentship of Kavyatirtha Pandit Shrikanta Sharma Vaidyaratna. Delegates from all parts of the province had attended the conference, distinguished amongst them were Ayurveda Ratnaker Vaidyaratna, Pandit Braj Bihari Chaturvedi, Pandit Harinarain Chaturvedi, Principal Ayurvedic School. Patna, ; Pt. Bidhu Bhusan Sen, Pandit Hazarilal Sukul, Pandit Ramdeo Ojha of Muzaffarpur ; Pt Gangadhar Sharma, Gaya ; Pt. Nritya Gopal Bandyopadhyaya, Monghyr, ; Kaviraj Manmatha Nath Bandyopadhyaya, Bhagalpore ; Pt Ram Raksha Pathak, Chapra ; Pt. Sheoshankar Pathak, Champaran ; Pt. Jagannath Sukla, Allahabad, Shrimati Gangadevi, Lady Vaidya Khagaria and others. Srimati Garga Devi was the only lady vaidya who attended the conference for the first time since its foundation. Presidential address was very instructive which was much appreciated by the public. Several important resolutions were passed and following office bearers were elected for the next year.

President.	Pt.	Srikant Sharma, Vaidyaratna.
Vice ,,	,,	Ramdeo Ojha, Ayurvedacharya.
,, ,,	,,	Gangadhar Sharma, Vaidyaratna.
,, ,,	,,	Ramawatar Mishra, Vaidya Bhusan
General Secretary	,,	Sidheswar Nath Upadhyaya, Ayurvedachary a
Joint ,,	,,	Pramad Sharan Pathak.
Assist. ,,	,,	Nandkishore Mishra, G.A.M.S.
Auditor	,,	Sukharam Pd. B. Sc. Ayurvedacharya

After vote of thanks to the chair, the conference came to a close.

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EIGHTH ANNIVERSARY AND CONVOCATION

OF THE

Andhra Ayurveda Visvavidhyalaya

Refusal to vernacularise the A-class subjects is the greatest drawback in the whole scheme, and will certainly browbeat the best intentions of the Government, especially when the Universities are making strenuous attempts to vernacularise the arts and science courses, and the mighty Congress pledges to make Hindi the LINGUA FRANKA of the country. We are glad to announce that we have been progressively experienced in our programme, and are to-day able to demonstrate to our opponents our enormous progress made in recent years. Feeling the pulse of the profession in the matter of vernacularisation, we started short post-graduate clinical courses in pure vernaculars, to train up the rural practitioners in the A-class subjects and were greatly satisfied with their attention and eagerness evinced in the different parts of the presidency, wheresoever we opened central classes. Our attempt for simultaneous translation of our text books into vernaculars, of Uriya and the Kanarese, has been a success which encourages starting of clinical classes in the Tamil-land and Malabar, thus to cover the whole presidency.

Now that the Central Board is in a way willing to allow private candidature for the first and final examinations of the Government School, we hope that such of our alumni-as desire to qualify for service might conveniently apply to sit for those examinations as private candidates till the time the Board would finally recognise this institution. This year we propose to secure the permission of the University to send up some of our students for the oriental title examinations in Ayurveda and other systems We were urging on the Andhra University the

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necessity to open the faculty of Ayurveda. But as they were unwilling to take up this idea, we had to seek the Madras University, at least to point out the unhappy anomaly created by the Central Board, keeping, the Madras university 'Ayurveda-Siromany', the 'Tibbi-i-Kamil', and the 'Afzul-ul-atiba" title holders in the dirty B-class along with men, who have no sort of qualification whatsoever save the certification of a lay revenue officer, and asking him then to put in two years compulsory career in the Government School in English to secure the privilege of service and medico-legal work now exclusively enjoyed by the "A-class" men, while the Madras University clearly defines the status and qualification of the L. I. M as not superior to that of the holder of the above University tiltes of oriental Medical learning, and demands that he shall put in an additional compulsory career in an approved institution like ours for one year for the preliminary, and another two years for the final examination of the oriental titles. (Vide pages 212 to 215 of the Madres University Calender for 1935-36.)

Our text-book writing has no doubt reached completion but we desire to postpone the printing till the time we teach some more batches, so that any defects may be set right before-hand, to obviate the necessity for immediate revision, as is often the case with every new series. The outstanding feature here again is that we secure a suitable text from the Veda or Sootra or other literature of antiquity to make up the apparent omissions and shortcomings in the classic texts of Charaka and others. To obviate doubts arising in the interpretation of the text, we prepare in the first instance an elaborate Sanskrit Commentary and an English rendering, and publish the same in the columns of an outstanding Journal, and are obliged to the courtesy of the editor and management of the 'Journal of Ayurveda', and Vaidya Sarathy for the insertions. Our "Vedic Parasitology" published in 1936 with the Sruti texts from the Atharva Veda and our 'Vaidyartha Prakasika' Commentary in Sanskrit are specimens of our work in this line.

Turning to research, we take delight in presenting to the assembly that in the course of our exploration of the Vedas, we came across many

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new theories and methods of diagnosis and cure of disease, and that we publish them from time to time for the benefit of the profession, in the leading Journals. For instance, The Seminal theory of Diabetes and Sugar as a cure of Glycosuria, 2. The Bacterial theory of the Infantile scirrosis of the liver, and 3. The Mixed Venereal theory of galloping consumption or "JAYANYA YAKSHMA" as the Veda calls it, are matters of more than mere academic interest to the thoughtful members of the profession both here and abroad.

Again the recent invention of the "NADI-O-GRAPH" by the principal is a splendid device for teaching the pulse in health and disease in perfect correspondence to the various arythmias recordable by the most sensitive electro-cardiograph This instrument which is still in the process of perfection is sure to supply a long-felt want of an easy and practical contrivance to teach the hitherto-called mystic art of the Nady-Bijnana on the scientific plane with objective demonstration. The methods of the Vedic diagnosis, so well-advocated, practised and taught by the principal in the class, are steadily reaching the standard of perfection when they might surely replace the costly contrivances and paraphernalia of still doubtful ray and other instruments not ordinarily available to the rural practitioner.

This year the first batch of Licenciates of Indiganous Medicine of this institution is going out to practise, and we expect they would exhibit to the public the blend of the ancient and modern sciences of medicine and clinical methods which they have so long obtained in this institution, and induce their fellow professionals and juniors to join these useful courses. We have also certified a large number of A.L.I.M.S. as fit for admission into the clinical classes. We have not stopped the usual Classic examinations in Ayurveda, and we have issued a number of titles and diplomas.

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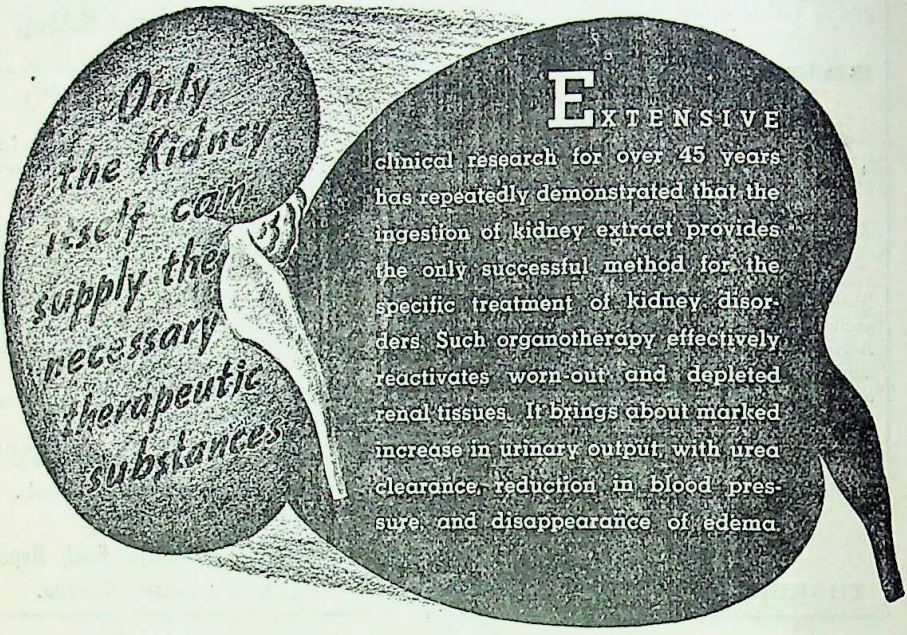

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THE GOING WORLD

—:o:—

We feel distressed when we have to criticise our best patriots for their utterances in regard to matters Ayurvedic. Nay, we feel almost wearied in such performance of our journalistic duty without fear or favour. How often have we to wield over unsparing pen, pouring forth necessary vitriolics in such matters! But we cannot brook damaging or misguiding remarks, even though they do not proceed from instincere or bad intentions. The activities in word and deed on the part of our political arbiters of Ayurveda's destiny, we cannot afford to allow to pass with non-chalance, if we are true to our salt. Our Health-Ministries belonging to Congress Governments in the Western and Southern Presidencies are characterised by inimical friendliness to our hoary heritage. Dr. Gilder would weed out the non-registering practitioners of the indigenous systems of medicine, or rather render them all really qualified by compulsary registration. His Bill in still on the anvil. The Madras Board of Indian Medicine is not intended to be a representative and popular institution raising the standard of real Ayurveda. We have noticed in the pages of this paper how disparagingly Dr. Rajan spoke of the status of Ayurveda and the

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Government School of Indian Medicine at Madras. His rankling words have hardly died down in our ears, when his chief, in his reception speech at the above fawning school, excels his colleague by declaring the novel theory of monotheism in medicine, doing away with demarcations, scientific and technical, between Ayurveda and other sciences of treatment. He reaches the climax, when he goes into hysterics in his eulogy of synthesis of medical systems as the best and infallible course. that is being pursued at the Institution, which was offering him a bumper hospitality. We have uncompromisingly taken up the cudgel against bastardisation of Ayurveda with allopathic or other alloy or dross. Such hybridisation does away with the jenuineness and individuality of Ayurveda, whose very existence is thus threatened with dissolution. At Hampi and elsewhere, we have, with consistent courage and implacable attitude, vented our spleen in no uncertain terms against such pernicious ideas of adulteration of Ayurveda. It is our misfortune that non-Ayurvedic people are placed in the position of trusteeship of Ayurveda, ignorance of which on their part make even their well-meaning efforts in its cause a serious menace to Ayurveda's real interests. We cannot get ourselves to acquiesce in sacrilegious outrages of vandal hands on our sacred heritage, no matter to whom those hands belong.

So, Indian India has at long last been infected with the spirit of struggle for political rights and privileges, denied to them by the Rulers of the States. observed with old-world ideas of monarchy. The wiser States are however recognising the legitimate popular demands and aspirations. These political imbroglios are standing in the way of Ayurveda's advance in the progressive States where Ayurveda was enjoying a fostering care.

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Travancese is at present prominent in the public eye in this respect. Though the State has eaten up its word of introducing a Faculty of Ayurvedic Studies in its inchoate University to universal surprise and sorrow of the entire expectant Ayurvedic world, we had been expecting an early State sanction for the Scheme of Manufacture of Indigenous Medicated Spirits, promising a much-desired regurrection of Ayurveda's long-forgotten *Arka Chikitsa* of yore. The intestinal turmoils are delaying the necessary State sanction of the scheme, without which the intended work promising a smooth progress and grand success, cannot begin, The State Government may easily end popular unrest by liberal handling of the political sitnation confronting it.

Bans on entry into the State boundaries, of many political or semi-political people still exist. Pandit Taranathji, Principal, Prem Ayurved College of Thungabhadra (Bellary District), is still prohibited from entrance ints the State of Hyderabad. His Exalted Highness the Nizam will be doing a great service to Ayurveda by removing this restriction on the learned gentleman, who is the President-Designate of the next session of the All-India Hereditary Ayurvediests' Conference, the venue of which has been fixed at his capital city. To provoke discontent or disobedience by prolonging or perpetuating such fiats of forfeiture of people's freedom of movement and speech would be bankruptcy of statesmenship. We expect political sagacity to prevail, and that at no distant date, as the proposed session is fast nearing its settled time.

M. K. M.

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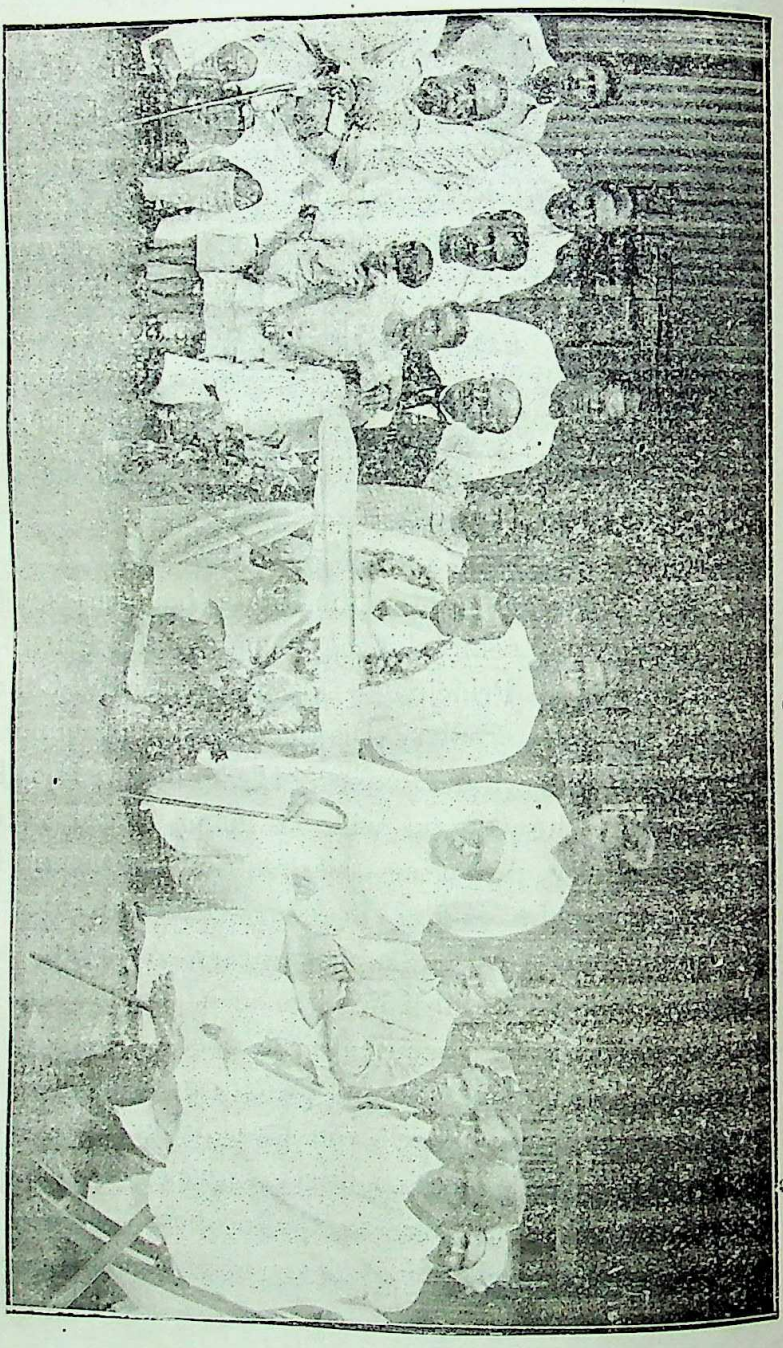

Group-Photo taken on the occasion of the visit of Col. A. C. Chatterjea, Director of Public Health (Garlanded), to the Bangiya Unmad Asram (Bengal Lunatic Asylum), Liloah, Howrah. Second from the left is seated Kaviraj Atul Behari Dutt, B.Sc, Founder-Superintendent of the Institution. Behind him (standing) is Kaviraj M. K. Mukherjea, Editor, Journal of Ayurved.

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ORIGINAL ARTICLES

Cirrhosis of the Liver in Children

Written By

Dr. VINAYAKARAO BAPAT, L.A.M.S.

AYURVEDA VIDWAN, Sagar-Simoga Dist. (Mysore State)

(Continued from our August, 38 Issue)

1. বিরুদ্ধাহার ভুক্তায়াঃ ক্ষুধিতায়াঃ বিচেতসঃ।
প্রদুষ্ট ধাতোর্গর্ভিন্যা স্তন্যং রোগকরং শিশোঃ।
2. ধাত্র্যাস্তগুরুভির্ভোজ্যৈর্বিষমৈর্দোষপিত্তৈস্তথা।
দোষাদেহে প্রকুপ্যংতি ততস্তন্যং প্রদুষ্যতি।
3. মিথ্যাহার বিহারিণ্যা দুষ্টা বাতাদয়স্ত্রয়ঃ।
দূষয়ংতি পয়স্তেন শারীরা ব্যাধয়ঃ শিশোঃ।
ভবংতি কুশলস্তাংশ্চ ভিষগ্ সম্যগ্বিভাবয়েৎ।

1. Eating of foods in which incompatible things are added, (বিরুদ্ধ), fasting, and becoming pregnant are the main causes for the breast-milk to be vitiated by the Doshas (Vata, Pitta and Kapha).

2. If the wet nurse (or the mother) eats indigestible and hard foods, even then the Doshas become vitiated and the breast-milk is abused.

3. If the mother eats such kinds of foods to which she is not accustomed, either in excess or in small quantity, or if she enjoys herself in unaccustomed kinds of habit, even then the Doshas and the milk become vitiated.

We can easily see that there will be some kind of violence in the above rules by the mother. This some times is done knowingly and at other times unknowingly. This slight change vitiates the Doshas, and Doshas in turn vitiate the milk.

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Well, we shall take it for granted that the milk becomes vitiated due to some cause or the other. Then the question arises, why should this vitiated milk cause the enlargement of the Liver alone and not of any other part of the body. To find the answer to this, we shall just expand the above few slokas and make it clear with a few other slokas.

গ্রহীত গর্ভানামার্ত্তববহানাং স্রোতসাং বর্ত্মনি অবরুধ্যতে গর্ভেণ।
তস্মাদগৃহীতগর্ভাণামার্ত্তবং ন দৃশ্যতে।
ততস্তদধঃ প্রতিহতমূর্দ্ধ্বমাগতম্ চোপচীয়মানমপরেত্যভিধীয়তে।
শোষং চোর্দ্ধ্বতরমাগতং পয়োধরাবভিপ্রতিপদ্যতে।
তস্মাদগর্ভিণ্যঃ পীনোন্নতপয়োধরাঃ ভবংতি।

When the woman becomes pregnant, the Arthava-vaha srotas or the mouth of the uterus will be blocked by the foetus. As a result, the Arthava or the menstrual blood does not come out. A part of this Arthava further forms itself as a covering coat over the foetus. The remaining Arthava flows up, and reaches the breasts. This now assists the breasts to grow in size, and in time this converts itself into milk for the child to be born.

In our daily practice we see many cases where the pregnant woman still continues to feed her present child over her breasts, without thinking in the least that she has become pregnant and that she should not feed her child like this. The milk secreting glands are irritated by the sucking of the child and as a result they continue to secrete milk. These glands have, till now, laboured hard to secrete milk for the child. Now as the woman is pregnant, these glands require rest to store up energy for its future work of secreting milk for the next child which is yet growing in the uterus. But now as the baby is yet sucking the milk, these glands are forced to do a dual function of secreting the milk and of storing up the energy. Due to this, the glands are over-exerted. So the glands gradually become weaker and weaker. As a result, the milk secreted by the glands remain as অপক্ক, i.e. it will not have completely undergone all the processes. Moreover during the time of pregnancy, a part of the Arthava reaches the breasts.

This Arthava is a kind of slow poison. But the same Arthava becomes a nectar after it undergoes all the processes before it becomes milk.

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সৌভাগ্যার্থং স্ত্রিয়ঃ স্বেদরজো নানাংগজান্মলান্।
শত্রুপ্রযুক্তাংশ্চ গরান্ প্রযচ্ছোত্যন্নবিমিশ্রিতঃ।

Women with a view to attract their husband, mix the secretions from the different parts of their body like the sweat, Arthava etc. with food and give it to eat to their lover. This is called Gara.

From the above sloka it is evident that the Arthava when it is in the Apakva (অপক্ক) state acts as a slow poison. In the Dushi Vishadhyaya, it is stated that women keep areca nuts in their vagina, for sometime during the menstural period and afterwards give it to their lover or husband to eat just to make him love her alone or just to attract him. But, to the contrary fhis areca nut which has acquired the poisonous effects of Arthava acts as a poison and causes many kinds of diseases. This kind of poisoning is called গর or Artificial poison.

বিষাণাং চাল্পবীর্যানাং যোগো গর ইতি স্মৃতঃ।

The use of slow poison is called Gara, In the above slokas it is said that Arthava acts as a slow poison. So it means that Arthava is Gara.

Such a kind of poison or Arthava reaches the breasts of the pregnant woman. If it undergoes the various stages then it becomes pure milk, It requires something like 6 to 7 months to undergo all the processes and to lose its poisonous effects before it is converted into milk. That is why God has created that she should become the mother of another child only after this period. (The Arthava reaches the breasts in the 2nd or the 3rd month)

In the above instance of pregnancy where the baby is yet sucking the mother's milk, there is not sufficient time for the Arthava to become milk. Moreover the exhausted secreting glands send out the Arthava in an Apakva or partly Pakva state or in the same state as it was while reaching the breasts. As we have told before this kind of Apakva-Arthava acts as a slow poison. At the same time, as this is hard to digest (this milk), it causes indigestion. But still the breast-feeding is continued. So the slow poison (Arthava) enteres the stomach of the child which is suffering from indigestion from the beginning. Automatically symptoms of this disease develop.

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Why Should Liver be Affected.

গর্ভস্য যকৃৎপ্লীহানৌ শোণিতজৌ।

The liver and the spleen of the foetus are born of Shonita or blood.

The slow poison of Arthava, which is a different form of blood, naturally reaches the spleen or the liver, which are born of blood. Moreover, the Arthava has got Pitta properties. The liver is the Pittasaya and so, this poison of Arthava, after it enters the stomach of the child, further goes to the Pitta-saya or the Liver. Due to the indigestion of the child the Liver has now become weak and inert. So it is unable to send off this poison or toxin along with the waste and so this toxin remains there stagnant.

In a healhy state, the food, after it is converted into blood, first enters the spleen and then it goes on to the Liver. Both the Liver and the spleen have got the power of separating the poisonous matter from the food and of throwing it out. (The Liver has got more power of this type). In the above instance when the blood enters the spleen, the spleen of course to some extent separates the poison and then sends it on to the Liver. The Liver due to some disease (chronic indigestion etc.) or due to weakness, is unable to split up this poison. Dr. Frederick W. Price, M.D., F.R.S. (Edin) in his 'A text Book of the practice of Medicine, says, "Cirrhosis of the liver may result from the action of other poisons which reach it from the spleen. It is probable that the poisons which cause Cirrhosis of the liver lead both to the degeneration of the hepatic cells and to irritative hyperplasia of the connective tissue. The degeneration of the hepatic cells is increased by the connective tissue hyperplasia which in turn is exaggerated by replacement of fibrons tissue due to the atrophy of the hepatic cells."

The above quotation explains how the disease develops when the toxin enters the Liver. We shall next see how this can be explained according to the Ayurvedic methods.

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The slow poison which has entered the Liver of the child (through the milk) remains there stagnant, as it is not sent forward by the Liver. A small portion of this poison is absorbed by the blood. The remaining portion will be covered by Kapha, The poison is thus entangled there. This grows in size day by day and gradually covers up all the hepatic cells. By this the Liver further becomes inert and gradually grows in size thereby creating all kinds of specific symptoms.

মাতুঃ কুমারো গর্ভিন্যঃ স্তন্যং প্রায়ঃ পিবন্নপি।
শ্বাসাগ্নিসাদ্ বমথু তংদ্রা কাসাহরুচিক্রমৈঃ।
যুষ্যতে কোষ্ঠবৃদ্ধ্যায় তমাহু পারিগর্ভিকম্।

If the child drinks the milk of the pregnant mother then it will suffer from asthma, indigestion, vomiting, cough, tastelessness, giddiness and diseases of the abdomen (enlargement of Liver, spleen etc.). This disease is called পারিগর্ভিক।

We have told before that the milk of the pregnant mother, due to its slow poisonous effects acts as Gara (গর) in the child. As such we shall next see the symptoms of Gara.

তেন পাংডু কৃশোল্পাগ্নি কাশশ্বান্ জ্বরাদিতঃ
বায়ূনা প্রতিলোমেন স্বপ্নচিংতাপরায়ণঃ।
মহোদর যকৃৎ প্লীহী দীনবগদুর্বলোহলসঃ।
শোফবান্ সততাধ্মাতঃ শুস্কপাদকরক্ষয়ী।
.....) etc.

The Gara creates the following symptoms :—Anemia, weakness, indigestion, cough, asthma, fever, acitis, enlargement of liver, spleen etc., hoarseness of voice, anasarca, tympanitis, gradual wasting of limbs etc.

The Gara, if remains in the liver for a sufficiciently long period, is called Jeerna Visha or Dushi Visha (দুষী বিষ). The symptoms of this are :—

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মাংসক্ষয়ং পাণিপাদাক্ষিশোথং মূর্চ্ছাং তথাছর্দিমথাতিসারম্ ।
ক্ষুরীবিষংস্বাসতৃষাজ্বরাঞ্চ কুর্য্যাৎপ্রবৃদ্ধিং জঠরস্যচাপি ।

. Wasting of muscles, œdema over the limbs, giddiness, vomiting, diarrhoea, asthma, thirst, fever and abdominal diseases like the enlargement of Liver and Spleen

All the above symptoms are found to be present in the infantile cirrhosis of the Liver. The only extra symptom of this disease (cirrhosis) is that this disease is found to be contagious. That is why in our part of the country (Malnad) the mothers of such patients are not allowed to mix with other weaning mothers and with other pregnant ladies. Special arrangements for bathing etc. for such mothers are done.

When any child becomes a prey to this deadly disease, all the subsequent children are doomed to suffer from this disease, some surviving and others not No specific cause could be attributed to this. The following seems to be somewhat reasonable.

We have told before that feeding the child over the breasts, while pregnant, makes the milk poisonous. The poison enters the stomach of the child, and again, re-enters the breasts (by its power of poison) through the nipples when the child is sucking the milk. As the disease is contagious, it spreads on to the mother. It next reaches the blood and then the uterus, from the uterus the disease germs spread to the fœtus, and remains there stagnant. At any slight change in health, after the child is born this gradually goes on developing. This is one way. As the uterus is already affected, the disease-producing germs remain there stagnant. In the next pregnancy this disease is carried on to the next fœtus. This poison or the germ, due to its weakness, cannot harm the mother to a great extent. This may probably also be due to the fact that the same kind of poison is being secreted in the mother from time to time, and that she is acquainted to it. As the foetus has no resisting power this poison finds a good place in the blood of the foetus to play its part. In the case of breast-feeding during pregnancy, the organs of the mother are overtaxed—to feed the foetus in the uterus, to feed the present babe which is yet sucking the milk, and lastly to repair

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the worn-out tissues. In this way the organs of the mother are forced to do a three-fold function. By this they naturally grow weaker and weaker and as a result her resisting power against diseases gradually diminishes. So at any slight cause she is apt to be caught up by any disease. In the above instance as a result of weak resistance the disease germs (of cirrhosis of the liver) by contamination enters her tissues. This further goes to the blood of the foetus. This is how the disease occurs in the subsequent children. But if the mother is treated properly while pregnant and if she sticks up to the above principles, this disease can largely be checked from being transformed to the further issues.

This is about the aetiology and the progress of the disease in the foetus. We shall next consider the signs and symptoms of the disease.

Though in the above few lines we have told that the symptoms of Gara etc. tally with the symptoms of this disease, it is not proper to shirk to give the symptoms of this disease in detail in a thesis of this type.

In the Ayurvedic books it is stated that all the diseases like liver, spleen etc. which are found in the elderly people are also found in children. The symptoms and the treatment are also said to be the same. Charaka says that the symptoms of the enlargement of the liver is the same as that of the spleen:

He says—

তস্য প্লীহা কঠিনোষ্টীলেবাদৌ বর্ধমানঃ কক্ষপ সংস্থানা উপলভ্যতে।
স চোপেক্ষিতঃ ক্রমেণ কুক্ষি জঠরমগ্র্যাধিষ্ঠানং প্রক্ষিপন্নুদরমভিবর্ধয়তি।
রাবমেব যকৃদপি দক্ষিণ পার্শ্বস্থং কুর্যাৎ।
তত্তুল্যহেতু লিংগৌষধ ত্বাত্তস্য প্লীহ জঠর রাবারোধ ইত্যেদ্ যকৃৎপ্লীহোদরং বিদ্যাৎ।

তস্য রূপানি।
দৌর্বল্যারোচকাবিপাক বর্চোগ্রহ মূত্রগ্রহতম প্রবেশ পিপাসাংগমর্দ হৃদ্ মূর্চ্ছাংগসাদ কাস শ্বাস মৃদুজ্বর আনাহাগ্নিনাশ কার্শ্য আলস্য বৈরস্য পর্বভেদ কোষ্টবাতশুলানি।
অপি চ উদরমরুশ বর্ণং বিবর্ণং বা নীল হরিত হারিদ্র রাজিমদ্ভবতি।

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The spleen, if it is allowed to enlarge, gradually fills up the whole abdomen from the left side. Similarly the liver develops from the right side. Weakness, tastelessness, indigestion, constipation, retention of urine, thirst, pain throughout the body, vomiting, cough, asthma, slow fever, flatulence, gradual wasting, indisposition, pain in the joints of the fingers, pain in the alimentary canal (abdomen), discoloration of the skin over the abdomen and appearance of bluish, greenish or yellowish lines over the abdomen are the symptoms of the enlargement of the liver as well as that of the spleen.

The signs and symptoms as seen in clinical cases of the Infantile cirrhosis of the liver are as follows :—

In the beginning there is indigestion. The foecal matter is found to go down when put into the water. The smell is putrid. The foecal matter is sticky. In some there is constipation and in some others diarrhoea. The child gradually grows weaker and weaker while the Liver grows bigger and bigger in size. When the liver grows sufficiently large the belly droops down in the right side of the abdomen. This is a very characteristic sign. Now the child gets slow fever. Occasionally and at times always the temperature goes up. The chiid further grows weaker and at last it reaches the stage in which it cannot walk or even sit up in the bed. In this stage the disease shows itself in the eyes. The eyes are yellowish, the appearance of the face and of the eyes changes—this being characteristic to this disease alone. The cheeks are drawn—in many times swollen. The chest is some-what scaphoid. The ribs are prominent. All the muscles are worn out. Heart is dilated. The pulse is weak and slow. There is no appetite nor hunger. In the beginning the child sleeps more, but a few days later, does not get sound sleep. Sometimes diarrhoea is present, but many times there is constipation. The foecal matter is putrid and drowns down in water. The urine is like that of cow. Sometimes semen is found to be passing along with the urine. (This may be tested like this :—If the urine is allowed to dry on the floor, a white surface is left behind). There is pain in the abdomen, especially below the xephisternum and in the liver region. There is slight cough, asthma (sometimes), thirst and vomiting. In this stage the case is almost incurable. But it cannot be completely declared as such, as there

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are many cases which have been completely cured even in this stage. Gradually the disease advances. Now all the symptoms vanish of their own accord, the fever stops. The child can sit up in the bed. Sometimes it begins to crawl or to walk. It takes food in sufficient quantity. It is in this stage that the doctors and the relatives are duped. Because a few days later, beginning from a fortnight to a month, all the previous symptoms come on suddenly. They now increase in a greater speed. There is flatulence. The muscles of the limbs are almost worn out. The limbs appear to be made up or only the bone covered by the skin. The liver has now grown as far as the umbilicus or even further below it as far as the iliac region. Bluish lines are found over the abdomen, and more so over the liver region. The fever increases, (sometimes) and constipation continues. Many times the spleen also is enlarged. At times, both the liver and the spleen meet each other, just leaving a finger space between them. In this stage the child cannot even change the position while sleeping. It has become so very weak. In this stage sometimes ascites develops.

There is oedema in the limbs, specially in the legs and over the face. In the last the oedema spreads on to the external genitals. In this stage the child is incurable. It is doomed to die within a short period.

Incurable Symptoms.

শূনাক্ষং কুটিলোপস্থংমুপমিলন্নতন্তুত্বচম্ ।
বলশোণিতমাংসাগ্নি পরিক্ষীণংচ বর্জয়েৎ ।
ধ্মরথুঃ সর্বমর্মেথঃ শ্বাসহিক্কাহরুচিঃ সতৃদ্ ।
মুর্ধার্ধস্তিসারস্য নিহংত্যুদরিণং নরম্ ।

When there is oedema over the eyelids, over the genitals, when the patient is too much worn out and has grown very weak, when there is asthma, hiccough, too much thirst, senselessness, vomiting, and grave diarrhoea or dysentery it is to be thought that the disease has reached a stage of incurability.

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Doshas and Dushyas

The Dushya in this disease is the Pittasaya or the Liver. As has been told before, Pitta is vitiated and as a result the Gara (গর) remains stagnant in the Liver and the Kapha forms a coat over it. So the Doshas are Pitta and kapha. Sometimes kapha is powerful and at other times Pitta is powerful.

Samprapti

The Samprapti or the course of the development of the disease has been explained in detail in the preceding pages. Here it will be summed up in brief. The poison or toxin from the milk of the pregnant mother enters the liver of the child and remains stagnant in the hepatic cells. As it cannot go further, it is covered by a thick coat of kapha or fibrous tissue. By this the toxin or Gara is made to remain firm. Gradually this grows in size and covers up the whole Liver tissue. As a result the liver becomes dull and rigid and gradually grows in size. The bile is not secreted properly. Pitta is vitiated, and now all the specific symptoms of the disease appear.

Treatment

There is no known treatment to this disease according to the western methods. But in the Ayurvedic texts the treatment of this disease has been written elaborately The medicine to be used for this disease should have the following properties. It should be sufficiently powerful to counteract the poison of Gara and that of shonita or menstrual discharge which is also like Gara. It should have the power of reducing the enlarged liver and spleen. It should act as a tonic or body-builder. At the same time it should be Vatanulomani (বাতানুলোমনি)। It should be able to pacify or bring round the vitiated Pitta and Kapha. The other drugs to be added for the medicine must be settled according to the condition of the individual. Any how, the medicine to be prescribed should possess the above qualities; and then only any relief or cure can be expected.

দোষাতিমাত্রোপচয়াৎ স্রোতসাং সন্নিরোধনাৎ।
সংভবংত্যুদরান্যেব মতো নিত্যং বিশোধয়েৎ।

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In the abdominal diseases (উদর) like the enlargement of the Liver, Spleen etc. the Doshas are much vitiated and the srotas (স্রোতাঃ) are all blocked up, especially the excreting srotas. So the patient must daily be purified by purgatives, dieuretic, diaphoretics etc.

As we have told before, in the present case of the enlargement of the Liver, the patient always suffers from constipation. Therefore the first procedure in the treatment is to see that the bowels and the bladder are working properly. The bowels should be moved at least 2-3 times a day. If the patient is sufficiently strong, sweating or swedakarma may also be performed. By this all the glands, especially sweat glands, become active and they readily throw away the poisons.

There are many methods of performing this sweda. The physician may choose the convenient method according to the condition of the patient. The most suitable is the following. The patient is allowed to sleep in a cradle which has got free passages for the entrance of the water vapour from the bottom. Below the cradle is kept a big bucket or any other vessel which contains boiling decoction of the required drugs. If convenient, the vessel may be kept over a stove. If the stove cannot be had, red hot bricks may be put into the vessel, one by one, when it is thought that the decoction is cooled and that the water vapour is not coming up. Meanwhile the sides of the cradle are covered upto the bottom by a blanket so that the water vapour cannot escape. While covering, care should be taken that sufficient room is left for the fresh air to enter the cradle for the child to breathe. When it is thought that the sweating is sufficient it must be stopped. This operation should be carried on carefully as there is danger to the life of the child if this is done in excess.

After the disease is cured the patient yet suffers (sometimes) from flatulence. In such cases medicines which increase the digestive power and which act as laxative may be administered. Tonics may be given along with the medicine. Before stopping the medicine which reduces the liver it must be definitely ascertained that the enlarged liver has completely come to the normal. It is better if the medicine is continued for a few months more (in smaller dose) even after the disease has been cured, as it is probable that the disease relapses.

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Nursing

যকৃৎ বৃদ্ধৌচগোমূত্রলপো জ্ঞেয়ঃ শুভাবহঃ।

In the case of the enlargement of the liver (as well as in that of spleen), the liver region over the abdomen should be fomented with cow's urine. The urine may also be rubbed over the skin, along with the fomentation. This may be done 2-3 times in the day. If the disease is very persistent Devdarvadi lep, rubbed in cow's urine, may be applied over the skin in the liver region. The patient should be given complete rest. After the fever subsides Lakshadi Taila may be applied over the body. This oil removes the chronic fever or (অস্থিগত জ্বর), and gives tone and strength to the nerves and muscles. If the patient is very weak and if necessary, Payasa of wheat prepared in the decoction of Bala বলা and milk may be rubbed over the body, after applying the Lakshadi Taila. By this, the patient gets some strength.

Food

As the patient is suffering from chronic indigestion, light, easily digestible foods must be given. Ghee and oily matters are to be avoided. Too much saltish, pungent and sour articles should be abandoned. The best food would be Paya (পেয়া) of fried wheat or rice, to which milk and sugar have been added.

The patient may be kept on milk diet alone. The milk should be well boiled with equal quantity of water, ginger or piper longum powder, and a few pieces beate-leaf pedicle. Mother's milk should be completely stopped. Foods other than the above are not advisable.

All the necessary arrangements may be made to keep the child's mind in a joyful state. The child should not unnecessarily be troubled. It must be given complete rest.

This in brief is the eteology, the development, signs, symptoms, prognosis and the treatment of the Infantile cirrhosis of the liver.

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CONFERENCE
OF
VAIDYAS AND HAKIMS
OF
The Bombay Presidency

Presidential Address by Pandit Taranath

FRIENDS,

We have all assembled here because a calamity is threatening us. I think, if in happier times, we, the Vaidyas and Hakims, were as united as we are today, such a trouble would never have arisen. To face it well boldly and wisely is our duty at present.

Who has brought this trouble on? Is it an enemy?

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The troubles we are now fearing have come from a Government and ministers of our own making and from our own people. As such it cannot be said that they wish to ruin us and the culture we represent. As such I can never think that it is anything but a wrong understanding of Ayurveda and the people, that has made them take such a step as we cannot help respectfully condemning to-day. To clear that misunderstanding is our great duty and the right of a great Conference like this.

In this Gandhi era, of which we are all so proud, there is a great purpose, to Indianise all our institutions and to make all new innovations and additions from other countries and civilizations harmonise with the culture and tradition of our own people. This great motive is vitally at the back of all the efforts inspired by this era. The struggle to give form to the motive is also there. But on account of certain reasons (probably inevitable, and for some time to come irremediable too), that Indianising—root and branch, which Mahatma Gandhi calls the creation of *Swa-Rajya*, has its own difficulties on account of the fact that most of the men at the helm of affairs with their education on western lines, unwittingly imitate the West and its institutions in the reforms they intend for the welfare of their own country. If in this *Swa-Rajya Sadhana* our own provincial languages should rule supreme as they ought to, our Councils and our Assemblies would be filled with men and women steeped in our own culture and the purpose of the Gandhi era would be fulfilled. Till then we cannot escape the pin-pricks of our European Indian or Indian-European friends and well-wishers. We cannot escape their misunderstanding or non-understanding of their own people, their culture, institutions and traditions. We do not question their good intentions, never-the-less we are not satisfied with their wisdom.

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The Bombay Medical Practitioners' Act of 1938 seems to be the result of such misunderstanding, so far as its dealing with Ayurveda is concerned. The sponsors of it seem to think that Ayurveda is only a science of Healing. It is also natural that they should think so. For, in the West, the culture of which they have drnnk so deep, the science of Medicine stands by itself, unconnected with the day-to day practices of the home. In the West, the Church was the repository of all knowledge for several centuries. Even the famous Oxford and Cambridge Universities are but flowers that have blossomed from the Church. It was the right of the Church to possess and reserve all knowledge then available and dole it out to men and women it chose and in doses it thought fit. Even the Christians could not approach the Bible as they liked. They had to drink of it from the Priests' feeding cup. It is only in the XVI century that the Holy Book was thrown open to all. Never-the-less, there are millions of Christians even to-day who ought not to read the Bible independently of their priests! In short, knowledge was confined to only certain chosen places, men and institutions, with the result that classes on the one side and the massess on the other with a wide chasm between them came into existence as a result of proprietorship even in the matter of knowledge.

Later even when the Universities came into existence, huge as they were with stone and mortar and the money spent on them, they would not be open to the poor masses who could not enter their gates for want of the key to open them—MONEY. And then, once money is spent, should it not be recovered at least with a reasonable interest? This led what are known as qualifications of the educated men or their brains into the measuring glass, and every mark thereon was labelled with its price. This created what may be called a "capitalistic intellectualism" which is so rampant in the west, and alas! is gaining ground here in the East

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also. In this state of affairs, the masses come in nowherel. To the moneyed, they are simple labourers; to the intellectuals they are the ignorant mob; to the Church they are the "sheep of the Good Shepherd"; and to the War Lords mere cannon fodder. This came to happen as an inevitable result of centralising knowlede in sky scrapers.

The mischief did not stop there; for only with the testimony of the Church or the State could one be recognized as fit for high-class society. Persons standing away from those keepers and reservoirs of knowledge and thinking in their own way were dubbed enemies of the King, the Church, the State, the Society and what not; they were tyrannised in a hundred ways until they were no more, In spite of about 200 years of incessant struggle by a few right-thinking men and women for free thought and speach aud civil liberties, a Hitler and a Mussolini are still possible in such a choking atmosphere.

Knowledge in Europe was the property of the Church to begin with, from there it passed on to the State and now, as the illustrated Bernard Shaw puts it, to the "Trade Unions." He has rightly called the British Medical Registration also a Trade Unionism. I can do no better here than to refer you to that great book "*Doctors' Delusions, Crude Criminology, Sham Education*" by the same great author for further enlightenment about the glories of Medical Registration in its native home, Britain.

Let us now turn to our country and study a bit about knowledge therein, the spreading of it and the methods adopted for the purpose. Here the great intellectual and spiritual achievements of the people did not begin in any University or centralised Institution. The ancient *Vedas* and *Vedangas* did not take their birth in mansions. Then "*Aranyakas*," which take human reasoning to the heights that cannot be described, saw the light of day in

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but humble environments. The '*Darsanas*,' which reveal to us our world—within and without—were not discovered in huge psychological laboratories, nor compiled with the aid of imposing libraries. Our advanced Philosophies and Sciences were all born in humble places; and it became a passion with the Masters of those to spread their knowledge in every nook and corner of the country. They wanted every home to understand their struggles and realisations.

গুহয়োৎ স্ফূর্ত শোধো গুহা নুগত বোধঃ।

The discoveries made in caves (places of study and meditation) must become the property of every home and the practice of every one. Such was the ideal and their '*Sadhana*.' They wished that every man should realise, as they did, the mysteries of Life, his place in it and his duties towards it as a rational being. They called only such a man an *ARYA* who understood Life in the light here explained. To them none else was an *Arya* by birth, caste or wealth.

নিবারণার্থং আর্তীনাং অর্তু যোগ্যো ভবেতু যঃ।
অর্ষতে সততং চার্তৈঃ স আর্ষ ইতি কথ্যতে॥

"Only he is an *Arya* who is capable of helping men in need. Only he is an *Arya* to whom the needy flock for help and succur, and this culture called such Aryanization alone its 'Dharma'

কৃণ্বন্তো বিশ্বমার্যম।

Do not the *Vedas* say so? "Make the World *Arya*." What an ideal! And of such *Vedas* is Ayurveda a part, an inseparable limb. Is it possible in the face of such cultural teaching to imagine that the knowledge of Ayurveda could be set apart for any particular group of people? Does this not imply that the knowledge of Ayurveda must be broadcast? How then could we say, born and brought up in that culture as we are, "Lo! This is an Ayurvedist; that man is not an Ayurvedist?" Ayurveda

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is meant to be in every Indian, in keeping with his capacity to assimilate and practise it. And there was no difficulty in propagating it; because Ayurveda is not, to begin with, a science of Medicine and treatment of diseases. It is an Art of acquiring and maintaining Health, a method of living to be able to resist disease effectively. The knowledge of diseases, medicines and treatment comes only later and holds but a secondary place. The first part is meant for every home, every individual. As soon as a baby was born, it was the custom for the *Purohit* to cast its horoscope, examine it and advise the mother as to what was agreeable or not to the new-comer in the matter of food, dress, colours, seasons, places, etc. that must come into its life. Talking of food, he would also instruct about the therapeutic value of a good number of harmless plants and the way of preparing oils, ghees, confections etc. for the healthy growth of the little one. He had therefore to be well-versed in all the "*Vidays*" (learning) that was necessary for the welfare of the people. Who then could be a *Purohit*? '*Purohit*" is thus defined —

পুরঃ অগ্রে লোকহিতায়ঃ প্রতি নিহিতঃ ধর্ম্ম কার্যেষু প্রতি নিধিহিতঃ।

Our famous orientnl scholar Dr. Bhagavan Das of Benares puts it thus in English, "He who has been *put forward*, made representative, elected by the people for ministering to the general welfare in all public works of piety and matters of legislarion and law—he is the Purohita." One could learn a good deal about the system adopted in those days for the welfare of the country from the literature produced by the Doctor.

The ancients must have walked that way for several thousands of years. We have reason enough to believe so; for now though the *Purohits* have fallen so low we still see our sisters in our homes still picking up dozens of those harmless drugs and preparing "*tailams*," "*ghritams*," "*lehyams*" etc. for their children and

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family. In Malabar, Malnad, Mysore, South and North Kanara, this practice is so common (especially in the villages) that in almost every home, one can find these preparations in the mothers' cupboard, freely made and heartily distributed. In those parts, we often find an ordinary peasant able to tell us from memory recipes of a dozen *Kashayas* (decoction) or lehyas. He can also recognise every one of the drugs he has mentioned in the fields and jungles. He makes those preparations himself and distributes them free with no other motive than of pulling some poor and miserable neighbour out of the agonies of disease. None-the-less, he does not call himself a '*Vaidya*,' for he knows that much more has to be learnt to fit into that name and the people round about also have culture enough to know that: why?-they even know most of the drugs and he processes he has used. *Imposters and charlatans have no place in an atmosphere where the commonalty has culture enough to distinguish grain from the chaff.* Incidentally, let me say *quacks are the inseparable reflex of mass ignorance.* Our ancestors therefore took up mass enlightenment as their first duty. One cannot therefore knock out quackery by direct attack.

I have made a passing reference to the culture of the peasant. What accounts for that much of knowledge the commonalty in this land possesses? Surely, it is the vision of our ancestors and the methods they adopted to drive it home into others. Is that much of knowledge we still find around us unnecessary for our people? If one says "no," he is either insane, or ignorant of the real condition and needs of this village-made country. Is such knowledge as that of the peasant spoken of harmful? Those, who aver it is harmful, will have to prove so by statistics. We Ayurvedists can surely show more harm done by the duly "qualified" and even "registered" physicians. We do not call their honesty in question, but their medicines are, most of them, poisons with direct action and severe reactions too very often. How many

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victims are not there whose ears have been ruined with quinine, hearts with salicylates, intestines with Atebrin and so on, and all that with good intentions! Further, is such spread of Ayurveda, as we have already spoken of, not wanted by the people? Prove it then by referendum. Why then should this sword of Medical Registration, as it is now conceived, hag on the necks of the poor Ayurvedic practitioners who are the real friends of the helpless villagers? There is no basis to prove that they will turn out to be dangers to society. The majority among them prepare and distribute 'Lehyas," Ghritas,' 'Churnas' and 'Kashayas' that promote health and prevent disease by increasing resistance. Should not the knowledge of these health-promoting and disease-preventing preparations get into every home and cottage? If so, should the numbers of those that know these things still be increased or destroyed? How then are we to increase their number? What are the methods that we should adopt? Surely our methods must lie only along paths chalked out by the vast experience of our country and lighted by the torch of *Aryan* culture. General education must be achieved by wise home-education and efficient primary education; and advanced education must take place in "*Gurukulas*" in the loving and enlightening company and constant example of the Master. No Medical Registration Act, even with all the penal clauses added on to it, can help us to realise our ends. The only result that can be achieved by such an act will be to destroy completely the already deplorable state of general knowledge of Health and Hygiene that every house should possess. Hygiene was not taught in this country through huge books as it is done in Europe. It is the privilege and pleasure of the mother to teach her children to clean their teeth, wash their faces, have bath, and generally to keep their body clean and healthy, Even so, it is the welcome prerogative of the parent or the *Purohit* to introduce mental health and mental awareness through '*Dharana*,' '*Dhyana*,' '*Sandhya-Vandana*,' etc. Along with these are taught the rules of diet, '*Upavasa*' (fasting), *Pranayama*' (right breathing) and

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A Study of Religion

THE PRACTICE OF YOGA (Continued)

By

DURGA RANJAN MUKHERJI, M.B.,

CALCUTTA.

(Continued from our August, 38 Issue.)

Briefly two other asans are described below.

Siddhasan

Press the prostate gland with the left heel. Press the upper aspect of the penis just close to and below the symphysis pubis with the right heel. Place the chin close to the manubrium sterni; the eyes fixed to the point in the middle of the eye brows. Sit comfortably at this pose. By its practice the nerve diseases are cured and electric phenomenon takes place in the system. It definitely prevents a congestion and hypertrophy of the prostate gland, a common senile trouble.

Ugrasan

Extend the legs, and keep them separated. Now hold both the legs with the hands. Place the head over the thighs. It is also known as Paschimottan.

There are about 84 varieties of asans. Some of them are interesting from point of exercise. In one, assuming the posture of a peacock resting on the hands, hands representing the feet of a peacock. Assumption of the posture of snake is another. In another, the man lies down as a dead body. In another, the thigh of one is placed over the other, and the leg of the upper thigh passes through the lateral aspect of the lower thigh. The leg of the lower thigh passes through the back and lateral aspect of the upper thigh. By this process pressure is exerted over the spermatic cord, testes and penis. The last asan is that in which the man reposes with his head and hands on the ground forming a triangle and the feet float on the air pointing towards the sky. This asan will be described and discussed when the Jogic Rejuvenation is described later on.

To be Continued.

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News and Notes

TO THE GURUKULA AYURVEDIC PRACTITIONERS

It is for your sake that I gave up my sharp scalpel to rust in the year 1914 when Dr. T. M. Nair, with all the strength of voice that he could command, introduced the unjust Medical Registration Act in the Madras Council. He took pride in saying that he was introducing the thin end of the wedge to destroy the quacks in this country. He meant the Ayurvedic Practitioners. It was then that Dr. M- Krishnaswamy Iyer, M. D. to whom we must all feel grateful, was excommunicated for the fault of covering an Ayurvedic practitioner which was considered as an infamous conduct. The charge against him was that he accepted to supervise a charitable Ayurvedic Dispensary. A whirl-wind agitation was then started, which has made the Medical Registration Act a dead letter since then.

Though I was the Principal of a College from which batches of qualified students were sent out year after year, I always looked upon you as the basis of the prestige. fame and efficacy of Ayurveda. I tried to impress upon my students the value of cooperating with you so that no cleavage may occur between you and them. In my opinion, an Ayurvedacharya, who, by his qualifications, deserves all the honour, should be registered in the first or A class in a register specially maintained for the purpose of registering Ayurvedic practitioners, but as the Government would not have any such thing, the best of you has been dubbed with inferiority by being placed in B-class. The Government may have its own reasons, but let us not quarrel with each other on that account, it is very necessary that we should be all united at this juncture.

The Central Board of Indian Medicine when constituted on an elective basis will reflect your views. Every one of us is interested in the development of Ashtanga Ayurveda. Our quarrel is very trivial and we can settle it among ourselves. With its ten thousand members on its rolls, the Central Board of Indian Medicine is sure to develop into a power if only you are organised and united.

In order to be one amongst you I have registered myself in B-class, and I am always ready to do my best in order to keep up the harmony amongst Ayurvedic practitioners.

Dr. A. LAKSHMIPATI.

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NOTES AND NEWS

Extracts from G. S. M. C. Ay. College Re-Union Conference :

Such things as Quinine etc. the foreigners are adopting for use in different ways. We can similarly grow herbs in our own Botanical Gardens and utilize them for our purpose by research. Our বাসক, অশোক, কুড়চি etc. the foreigners are moulding in their forms and incorporating in their pharmacopea. Why may not we test quinine by Ayurvedic methods and adopt it in a suitable manner ? For instance, we may add Cinchona bark as an ingredient to সুদর্শনচূর্ণ। Western physicians have adopted our মকরধ্বজ। We may subject the sources of Bromide and Iodide to the touchstone of our own Ayurveda research and see if they respond to our principles. For all these purposes, a Central Research Laboratory is the need of the hour.

To adopt the mother language in the teaching of Ayurved has been the cry of the hour. But it is almost impossible to translate original authorities without imparing their worth. But a vernacular edition of Anatomy and Physiology combined with Susruta should be composed by experts. Clinical experiences in hospitals should be widely published to facilitate Ayurvedic research. Provision should also be made for পঞ্চকর্ম্ম চিকিৎসা, রক্তমোক্ষণ, বিষচিকিৎসা, etc. in Ayurveda Hospital.

Faculties of Ayurveda many at best be regarded as spade work. Simple registration cannot enhance our pestige. University recognition of Ayurved should be the ultimate aim, as that is the real state recognition of the science.

"Simple registration under a Board of Ayurveda would not elevate our position. We must know how to revive and improve our Ayurvedic lovr by true research. All these desired results are possible only by university recognition of Ayurved for which organised efforts should be made. To carry on the trade of using allopathic medicines under the disguise of Ayurvedic-looking nomenclatures would but degrade the science, though such make-believes might mean the flow of money into the pockets of some plying business in the name of Ayurved " so said the President of the Reunion Conference, Shyamadas Vaidya Sastra. Pith, Calcutta.

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REVIEWS

ধন্বন্তরি শারীরাঙ্ক—is one of the many special issues dealing with particular subjects, which the expert editors of the paper bring out from time to time. শারীরাঙ্ক deals with Anatomical topics, and all variteies of them have been attempted by expert writers in the volume. Our sincere congratulations to the writers.

আরোগ্য মঞ্জরী—by Kaviraj Amala Ch. Sen, Vishak-Sastri, Residen Medical Officer, Shyamadas Vaidya-Sastra-Pith, Calcutta, is a novel book of its kind, the necessity and importance of which is great in these days of Ayurved's research and renaissance. The book deals with a number of interesting cases that were Ayurvedically treated in the hospital under his charge. The curiousreader of this book will he highly benefited by his intimate acquaintance with its pages. The way of handling the subject is systematic and lucid. It is cheaply priced at ten annas only.

M. K. M.

ANTIPHLOGISTINE

Suggestion for Sunburn

One of the most common ailments of the summer season is sunburn. Usually not serious, it is, however, extremely uncomfortable and often quite painful.

To soothe the skin, reduce the inflammation and withdraw the fluid from the blisters and blebs of sunburn, an Antiphlogistine dressing applied cold, is markedly efficient. Put on before retiring and left unt morning, it will frequently make the patient quite comfortable.

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News and Notes

———:o:———

Madras

In inaugurating the Andhra Students' Association of the Government School of Indian Medicine. Dr. Sitaramayya said that the science of Ayurveda should have received attention at the hands of the Government much earlier, He was rather surprised that it had not made that progress which it should have done during the last 15 years. The School of Indian Medicine largely owed its existence to the farsighted patriotism of the late Raja of Panagal.

The Madras Ministry should give greater attention to this aspect of Indian nationalism, because they wanted indigenous science to be revived.

The students of the school should rebuild the Ayurvedic aspect of Indian nationalism on a scientific basis, broad-based on the affections of the people and on the foundations of their ancient culture. The claim of Ayurvedic medicine stood unchallenged. Irrespective of personal prejudices, this culture should be revived and form part of their nationalism. The speaker then referred to the efficacy of Indian medicines in the treatment of diseases and said that they should not foolishly swear by the old medicines, but catch the broken threads of the science and see how they could make further progress. They should stick to their system, carry on research and elevate the science to its legitimate and original position. They should compel the attention of the unbelievers, though it required enormous efforts.

———

Germs have been blamed for innumerable ailments, from a common cold to rare diseases, and medical science has directed its efforts towards counteracting or destroying them.

Two distinguished scientists of the University of Notre Dame have experimented with a miniature germ-free world constructed in stainless steel

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barrels. Animals, insects and plants, reared in an atmosphere devoid of germs, have shown growth that was above the average in most instances, but nearly all were unhealthy. Rats, mice, guinea pigs, and rabbits, born in this germless world, all suffered from digetive troubles and all appeared to lack vitality. Wheat and other plants were in a worse state than the animals. Only the insects appeared to thrive It is thought that the animals and plants lacked something essential to a healthy life that germs would have supplied-

A pet theory, the basic error of allopathy, is thus exploded.

Nahan

A disease known as "sleeping sickness" is claiming a large toll of human life in the village of Kirti, where ten people are reported to have died within a weak of the outbreak. The patient complains of a strange feeling of sleepiness He remains asleep for three days and then dies. Medical opinion is divided about the cause of the malady. But one theory ascribes it to a kind of polished 'Jawar' which lacks the requisite vitamins, though the fatalities remain unexplained.

KAYA-KALPA TREATMENT

(By Sri Swami Sivananda, "Ananda Kutir', Risbikesh)

From time immemorial the Hindu Rishis have succeeded in devising means to discover remedies which can help one to attain astounding longevity retaining all the physical and mental powers intact till the last breath. Kaya-kalpa Chikitsa aims in rejuvenation of the physical and mental powers and in the attainment of longevity The body is a boat to cross this ocean of Samsara It behoves therefore that it should be kept strong and healthy. That is the reason why Manu has said "Sareeram adyam khalu Dharma sadhanam—This body is the foremost means for practising Dharma".

With the advent of Kaya-kalpa treatment publicity starting with Pandit Madan Mohan Malaviyaji, many people are dsveloping a fad now for Kaya-kalpa. There is such exaggeration in the results of this

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treatment A man who has not lived a life of discipline, who has not lead a well-regulated life is not likely to get success in this treatment. Kaya kalpa treatment is certainly not meant for all. It is meant only for those sincere thirsty aspirants who are struggling hard to attain self-realisation in this very birth, and those who have dedicated their lives in the service of humanity. It is a heinous crime to take recourse to this treatment for the sake of sensual gratification. It is a bestial act to prolong the span of life by taking resort to Kaya-kalpa treatment for a mere sense-life. This Science of Kaya kalpa is evolved by the Rishis of yore on a distinct spiritual basis. Exclusive materialistic life without ethical discipline, self restraint and spiritual ideal, has entirely ruined the people. Food, sleep, fear and copulation are common in beasts and human beings but that which differentiates man from a beast is the power of discrimination and Vichara Sakti.

Herbal remedies are prepared by special methods. The subject is put on a special diet. He lives in a specially constructed cottage which contains all requisites for the treatment Kuti Prabesik Rasayana imposes such restrictions, whereas Batatapa form of Rasayana does not impose any such restriction. Mercury plays an important role in the Rasayana therapy of Ayurveda. Mercury is Siva-beeja. Mercury aided by special vehicles or "Anupana" bestows youthful vigour. Mercury that is subjected to eighteen processes of purification confers strength, vitality and long life and wards off the infirmities of old age Signs of youth, health and beauty reappear if the treatment becomes successful. Grey haris become black. Eye-sight improves.

What is wanted now is a spiritual Kaya-kalpa which can purge the whole world of sinfulness and restlessness and restore its youthful purity, peace and establish the kingdom of God among men. Spiritual Kaya-kalpa is far superior to physical Kaya-kalpa Spiritual Kaya-kalpa can be attained through regular silent meditation Yogins drink the nectar of immortality. Glory to the Rishis of yore who discovered this sublime science of Kaya-kalpa. May their blessings be upon you all.

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Calcutta

The Govinda Sundari Ayurveda Mahavidyalaya started a **Cancer Ward** with initial three beds as an experiment. The College deserves encouragement for this novel step—this was the sentiment expressed by the prominent persons assembled at the opening ceremony. Dr. Sircar M. B. said, "I am an admirer of my allopathic lore. Cancer under the name বিদ্রধি is traceable to the Vedas, where Ayurveda's materials are met with in abundance. It is but in the fitness of things that Ayurveda has remembered its pioneering role. In the west, enormous researches have been made to combat this dreadful malady. The Allopathic science is after discovering existence of germs in all diseases. A germ was discovered for Cancer too, and the remedy found for it won a scientist the coveted **Nobel Prize**. High hopes were then raised. But alas ! cancer is still rampant The germ theory is not all. Carbolic Acid kills all germs. A quantity of it might be sent down our throats. But that does not immunize us So, there must be something more than is dreamt of in the westerner's Philosophy. Let Ayurved find it out inspired by the spirit of the past and with the aid of modern advances. This stout spirit of research would bring back the days of India, when she boasted of the Universities of Nalanda, Takshasila, etc where Medical Faculties flourished for scientific Ayurvedic Studies."

REVIEW

. সঞ্জীবন, a newly publshed useful Ayurvedic monthly dealing with a variety of topics. Our good wishes to the able editor Pandit Valchadra Sarma Kabyatirtha, Vishagacharyya of Calcutta.

Bala Rakshak' by Vaidya Bhusan Ganesh Sastri Joshi, published from Poona, is an interesting book written in Marhatti language on Pediatrics of Ayurveda. The book deserves the attention of the Ayurvedic world.

M. K. M.

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DEVELOPMENT OF SCIENCE IN THE WORLD

(By Kaviraj Makhan Lal Brahmachary, B.SC., Vaidya-Sastri, Bengal,)

We must begin our survey from the supersititious stage preceding the Christian era.

Hippocrates—B.C. 443, Pythagorus—B.C. 430, Aristotle—B.C. 320, Plato 429 B.C, Socrates—B.C. 469 were the celebrated scientists and philosophers of antiquity in the west.

The second stage begins after the birth of Christ.

Claudius Ptolemy, the Egyptian Astronomer, flourished in 150 A.D. Bacon. the most celebrated philosopher and naturalist flourished in 1280 A.D. During his time Chemistry was translated into Latin from Arab.

Chemistry in Arab :—Eber-Abu-Musad-Jafarl-Sofi, the renowned Arabian Scholar, mentioned in his book the preparations of Sulphuric Acid in 777, and his book was translated into Latin in the twelvth century.

Now we reach a further advanced stage when we come across with the establishment of Science Institutes in the European continent.

The Academia del Cimeuto was founded at Florence in 1657.

The Royal Society of London was founded in 1660.

The Academie des Sciences of Paris was founded in 1666.

The Academia nature curiosorum of Germany was founded in 1752 A.D.

Many other such Institutes for scientific research were founded in the glorious eighteenth century. By their establishment the Mysticism of the middle Ages gradually vanished, In fact, the real development of science began at this third stage.

The following are the celebrated scientists of this stage :—

J. B. Porta—1602., J. Kepler—1608., Jean Ray—1630., Robert Boyle—1680., Leibniz—1687, Newton—1706, C. W. Schele— 1773, J. Priestly—1774, Lavoisier—1774, Laplace—1796, Gay-Lussac—1802, Darwin—1809.

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So, it is found that the study of science practically began in Europe in the seventeenth century A. D. But in India it began in distant antiquity not only before the birth of Christ, but before the advent of the early fathers of the western medicine and science. The ancient scientists and philosophers, Hippocrates, Pythagorus, Paracelsus, etc., had visited India, the 'Land of Light', and had sat at the feet of the Indian Gurus. Even the latest chemist of India, Nagarjun, flourished in 300 A.D.

APPEAL TO PRACTITIONERS OF WESTERN SYSTEM OF MEDICINE

To

My brother practitioners of Western System of Medicine,

I wish to address my friends who are practitioners of the Western System of Medicine.

Whatever may have been the reasons for your attitude towards practitioners of Indian Medicine in the past, nothing should prevent you from studying Ayurveda systematically hereafter. The Congress Government is pledged to support Indian Arts and Sciences. Ayurveda has been proved beyond doubt by the Osman Committee to be scientific, popular and cheap. Further, Indian Medicine, provides ample field for research. You all know that valuable treasures in the form of potent herbs and drugs are being neglected because you were indifferent.

Even in the methods of treatment without the aid of drugs, such as **Rasayana** or rejuvenation, and treatment by Baths, **Vyayam** and **Sweda karms**, which are peculiar to Ayurveda, there is very much to learn. These methods are more suitable to us considering the climatic conditions and habits of our people.

There is no rivalry between yourselves and the Ayurvedic Physicians. Both are anxious to improve each other by incorporating all useful knowledge, whatever be the source from which it is derived. Your co-operation is most necessary in this work. Wtthin 5 years from to-day.

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there should be no Allopathic doctor, who does not know enough of Ayurveda to make himself understood by the village practitioners. It is just like learning your mother tongue. I earnestly request you to shake off the present attitude of indifference and apathy and do all that you can to bring pressure on the present National Government through the press and medical associations so as to include a course of Ayurveda in the studies at our Medical Colleges in order to give a necessary National Back-ground' to the study of medical science.

If the Hon. Minister for Public Health, Dr. Rajan, said that he did not understand Ayurveda even though he attempted to study it, I beg to tell him in all humility that the key for the Treasure House is with the Guru. Once he is able to secure the key by respectfully seeking the aid of a proper teacher it would be quite easy to open the door of the Store House, and fill up all the stock bottles in Government Hospitals with cheap yet efficient medicines as the Health Minister did in the days of Chandragupta. It is time that our Health Minister gave his attention to the development of herb gardens, which were once famous in the History of India.

I hope that with the change in the angle of vision the day will soon come when the class distinction will be removed in our profession. My message is that Ayurveda expects every living being to benefit by its aid, because it is the SCIENCE OF LIFE.

TO MY STUDENTS

I am moved by the love and devotion that you have shown me by organising this celebration of my 59th birthday.

I know that you are not like the ordinary students of the modern colleges. The kind of education that you received and the object with which you studied under me had their reminescences of the old Gurukul system. Most of you plunged yourselves into the fire of political persecution without caring for the consequences when the country demanded your services. You have set an example for others to follow. The secret of it lies in the fact that you did not pay me any fees for your education.

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You had difficulties in finding even the minimum requirements of food and accommodation during your college course. Many of you had to earn your bread and at the same time learn, not for serving yourself but to serve the cause of Ayurveda. "Natmartham, Napi Kamartham" and other maxims that were incessantly pinned into your ears are still ringing.

I am glad that people are appreciating your work and that you have earned a distinction for your services.

The modern students from whom term-fees are rigorously extracted, naturally expect from their teachers a proper return in terms of money paid to them. The teachers also, who are paid for every kind of service rendered by them, find it also a thankless job when they see the students indifferent in their studies and sometimes even ungrateful to them. If education is to be assessed as a merely pecuniary proposition, the feeling of mutual love and devotion between the teacher and the student is lost. The strikes among students of the Andhra University and even the Ayurvedic students of Dayananda Ayurvedic College, Lahore, are eye-openers to us. I wish it were possible to revive the Indian system of teaching with its advantages derived from intimate and homely contact of the student with the teacher, and to see also that the senior student functions to some extent as teacher to the one junior to him. This system should work more efficiently and with less cost. We all recognise that the Congress Governments are now engaged in more serious matters, and I hope that very soon the educational system would be remodelled on the old Indian lines.

In the end, I wish to once more impress upon you that your interests are identical with those of the Gurukul Ayurvedic practitioners who still hold clinically their fame for remarkable cures even in cases where you and I fail to achieve satisfactory results,

The Central Board Indian Medicine, when constituted on election basis, will naturally represent the majority view, and I see before me that this Board with ten thousand on its rolls will be a tremendous power and is sure to command influence with the Government. If you are all united, you will be a tower of strength to the Board and to Ayurveda.

Dr. A. Lakshmipathy,
Madras.

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Said Rastra-pati (Congress President) Subhash ch. Bose in opening a branch of the Sadhana Aushadhalaya at Calcutta :—

"Personally I have always been devoted to Ayurveda, and am in the habit of using shastric medicine according to requirements. In 1921 when the great non-cooperation movement was launched, Deshbandhu C. R. Das founded the Vaidya-Sastra-Pith, which shows the regard of that noble soul for Ayurveda. We can also claim that we have helped and are helping Ayurved through the Corporation. I believe the public will gradually come to conceive a partiality for Ayurvedic treatment. The fame of Ayurveda is not merely limited to the confines of our country to-day. But it is spreading to the far west which has been attracted to the great wealth of which this science is a great respository. For instance, Germany has engaged some of her Scientists in preparing Ayurveda's 'Makaradhwaja'. I feel extremely grateful for the gift of five hundred rupees which the proprietor has made to-day through me for national work on behalf of Ayurveda.

Correspondence

Internationalism in Indian Medicine ? (A Rejoinder).

At no time have so many able men given their attention and their thought to the problems of Indian Medicine, and the latest of them is the astute premier of Madras who chimes that "there could be no Nationalism in ancient Medicine." This statement lacks the flavour of reality which comes only from first-hand contact with actual environmental conditions of Ayurvedic profession in India. This kind of political platitude of the premier does so much of positive injury to the indigenous Medical profession that prompt exposure of its hollowness is imperative in the interest of Ayurveda in its incipient stage of national assertion.

Internationalism in Ayurveda in practice means antipatriotism, and propaganda in its favour should be stopped. The "proper mixed curriculum" of the Government School of Indian Medicine is improper for Ayurvedic revival and no single circumstance in its upheaval has had

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such adverse effect as this unholy incident of hybridized Ayurveda taught in this "Olla Podrida" of a school.

Internationalism postulates an unprecedented cleavage in human nature and the state of rivalry in Western Medicine proves the contrary. Medicine is no science at all but only a conglomeration of mistakes and superstitions. Western Doctors are the advocates of the various schools of Medicine. They do not agree among themselves on a single question of importance to the patient. They exhaust the vocabulary of vituperative words in describing each other's practice. The Homeopath calls the Allopath a murderer, while the Allopath calls the Homeopath a film-fanner. The Eclectric is as sure that the Allopath is wrong as he is sure that he himself is right. The dear people are warned by the Allopath against the Homeopath. The unsuspecting public is warned by the Homeopath against the Allopath. The unsophisticated masses are warned by the Eclectics against all other schools of Medicine. While this is the practice of internationalism in Western Medicine, there can be such cosmopolitanism in Indian Medicine, as the premier makes out.

The three sections of Ayurveda, Siddha and Unani in the "Superior" Madras School give direct lie to the political platitude of the premier, and Unity Anthems in a Babel of Medicine are positive misfits. The father of Medical systems that Ayurveda is—is cribbed, cabined, and confined in Penitentiary for the sin of his indiscriminate charity that impoverished him, and the penurious papa receives doles from the "**Langarkhana**". It is refreshing to learn from the premier that he is entitled to a share of public revenue, and the sooner that healthy principle is put into practice by the State, the better for his self-respect.

The "**Vishistadvaita**" of Allopathy being Ayurveda, and **vice-versa** is too subtle for medical practice, where the largest unit is economical. The nation is a fundamental fact, and national patriotism a persistent virtue in Indian Medicine. Internationalism in Indian medicine is a pious platitude of the Politician.

Yours in service,
Sd. M. R. Samey, M.D., Ph. D., D.P H.
(Member, British Medical Association)

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Reports of Societies Etc.

The All India Hereditary Ayurvedic Doctors

MANIFESTO

A clear conception of the term Hereditary AyurvedicPhysician has become imperative in modern days, when environment has travestied the very idea of Heredity, and its supreme importance in shaping destinies of the various artists and professionals, whose craft is the heirloom of the generations of the exercise of the traditional skill, they inherited from eminent craftsmen that perfected them by their deft hands and inspiration acquired through many years of practice.

Repetition is the mother of learning, and repeated exercise of the inherited arts has instilled into the traditional crafts men a mode and method in the practice of their profession that cannot be acquired by any amount of schooling and crammed curricula. The eare-visits of these to-day who flock to various callings for the bread and .butter that is in it cannot cope and compete with the cultural hereditary Ayurvedic physicians. whose very blood is saturated with inimitable lore of learning so germane to the n.

The faulty idea that all unschooled men are a set of ignoromuses needing necessary grooming in the College parlour must be shed, and efforts should be made to polish the hereditary medical profession by suitable education within and without colleges. The pathetic faith in collegemen and their efficiency has resulted in hitting and hooting the traditional **Vaidays**. While it is possible to dim the diamonds of Hereditary Doctors, and polish the pebbles of carrerists, a golden mean should be adopted to supplement and complement efficiency of Ayurvedic **Vaidyas** by suitable public and private encouragement. Every College-bred graduate is not efficient, nor every inherited **Vaidya** is inefficient There are professors and professfors, and professionals and professionals. If profession is a trade, and a professor professes his cult for calling that

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pace, then it is commerce and not professional that counts. Ayurveda is an altruistic Science, and an Art as well, and needs hereditary handling and artistic skill, endowed by heredity and improved by training.

Exotic kind of education ignoring this fundamental fact has blundered aggregiously, thereby creating a chaos in Indian Cosmos, and social economy. Ayurveda has lived till to-day, and is such a force to reckon with because of the Hereditary and Ayurvedic profession and it is to disabuse the mind of the public, and through them, that of Government that this manifesto has been issued by the Working Committee of the All-India Hereditary Ayurvedic Doctors' League, who stand to safeguard the interests of the Hereditary Ayurvedic Medical Profession in the country. The legislators are respectfully requested to take stock of this fact of Heredity and environment as a potent factor in regulating Ayurvedic Medical Practice in India.

REVIEW

Arogya- Mandir' published from Amarabati (Bidarva) is a precious addition to the Ayurvedic Journals in Marhatta. We welcome its advent, and wish it a successful and useful career. It professes to give guidance in matters of physical culture and health. Its few issues on hand up-to-date are encouraging.

'Hindu System of Medicine' by Mr. B. V. Raman of Malleswar —P.O. Bangalore (India), is a useful booklet moderately priced at annas eight only, which presents in a nutshell the fundamentals of the great 'Science of Life' that Ayurveda is, for the edification of people, who may feel interested in this hoary heritage of India's unique culture. To foreign readers among whom its first edition is said to have found quick exhaustion, it is certainly an attractive revelation. In this connection, we are reminded of one other similar book, betitled 'Hindu Medical Science' (by Kaviraj Makhanlal Brahmachary, B. Sc. Nali—P. O., Dacca) embodying the awe-inspiring beauties and scientific interpretations of Ayurvedic theories and instructions, which have partly been published in the 'Journal of Ayurveda', and which, cheaper still, would repay perusal within pleasure and profit, and provide a quite treat for the truth loving philosophers and scientists in the world of savants.

M. K. M-

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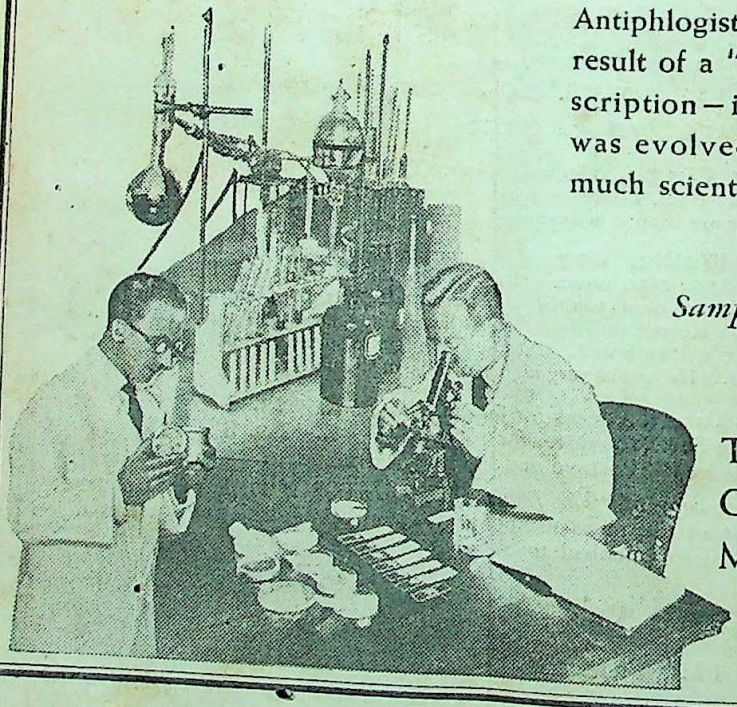

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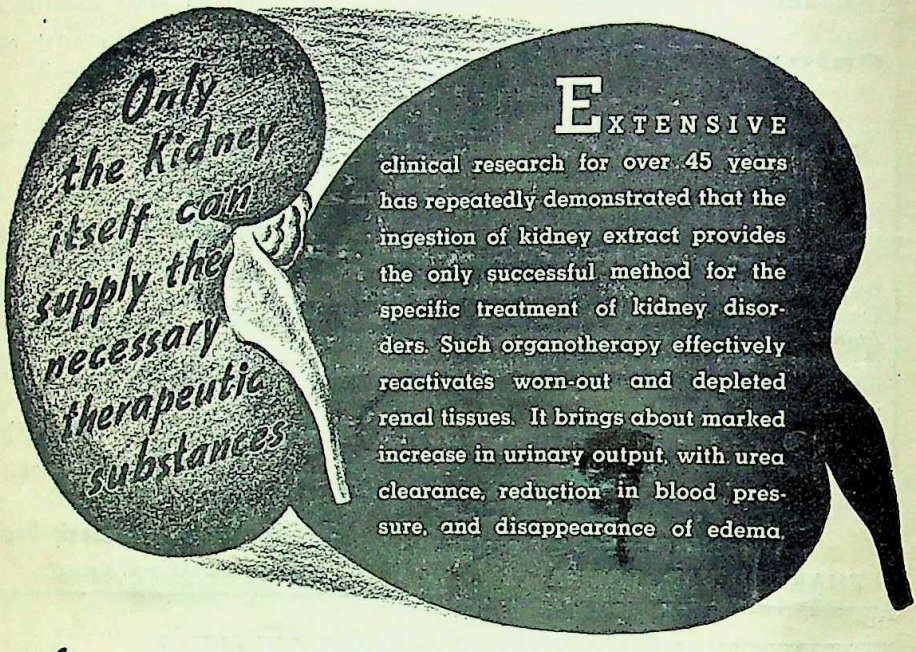

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THE JOURNAL OF AYURVEDA

Vol. XV.] December, 1938 [No., 6

Obituary.

—:o:—

In the demise of Dr. Brojendra Nath Seal of world-wide fame Mother India has lost one of her worthiest sons whose giant genius of a versatile character shed lustre on her face. A votary of his kind is rarely to be met with in the Temple of Muse. In one receptacle he combined the mathematician, the master of language, and the philosopher of the extraordinary type. The mathematician and philosopher in him interpreted the abstruse philosopy of India in a way compelling conviction on the part of the doubting Thomases of the scientific and materialistic occident. The Ayurvedic world should feel a sense of indebtedness to the great departed for ample light thrown by him on Ayurveda's philosophy based on the *Sankhya* System. Let us conclude this humble tribute of our homage to the hallowed memory of this immortal *Risi* with the following excerpt from his '*Positive Sciences of the Ancient Hindus*' :

"Every phenomenon consists of a threefold *arche*; intelligible Essence, Energy and Mass. In intimate union these enter into things as essential constitutive factors. The essence of thing (*Sattva*) is that by which it manifests itself to intelligence and nothing exists without such manifestation in the universe of consciousness (*Samastibuddhi*). But the essence is only one of three moments. It does not possess mass or gravity, it neither offers resistance nor does work. Next, there is the element of *tamas*, mass,

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intertia, matter-stuff, which offers resistance to motion as well as to conscious reflection. But the intelligence-stuff and the matter-stuff cannot do any work and are devoid of productive activity in themselves. All works come from *rajas*, the principle of Energy, which overcomes the resistance of matters and supplies even intelligence with the energy which it requires for its own work of conscious regulation and adaptation".

The Hereditary Ayurvedic profession in the Country has been tossed by the stress and storm of deadlocks mainly designed by the College-breds who pride on their new-fangled foibles of Faculties fit to frustrate the fabled spontaneity of the profession. The Hereditary Vaidyas rooted in the soil are to be uprooted by The Bombay Medical Practitioners' Act, the Madras G. O. and such other quick-codes designed in haste and executed in a hurry to hamper the healing art of the country. The chaotic condition of the cottage vaidyas is cleverly exploited by those in power who are out to cut the very earth under the feet of Indian medicne.

The Bombay Medical Act to control quackery is itself in the nature of a quack-nostrum to grapple with the protean pitfalls of the profession that beset the legislator. The decentralised design of the Indian democracy to deliver the goods of the country to its countrymen of Rural area has been upset by efforts at premature control by the Government of the indigenous medical profession, which staryed for centuries without Government patronage

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and which is just raising its head by the universal sympathy and intensive patriotism for everything Swadeshi stimulated by the Congress outside Office.

The target of the Act, namely quackery, continues to thrive despite drastic measure contemplated by the Bombay Medical Act. The inarticulate Ayurvedists unwittingly come under the sword of Democles that the Act intends to hang on their heads. Representation of their interests is ruthlessly restricted in this all embracing measure.

Allopathy and Ayurveda are as different as chalk and cheese and the colourable imitation of the Allopathic Acts do not suit Ayurveda at all. Since these and other important subjects have to be elucidated beyond cavil at the conference, a country-wide response is earnestly solicited from the public, who, in the last analysis of things, will be hit hard by these haphazard methods of Government control and state stultification of a spontaneous medical profession indigenous to the land that is suited to the indigent masses. Vested interests vie against one another in the altruistic enunciation of principles that should govern the practice of respective schools of medicine in an ancient land dowered with self-containing cultures and cults congenial to the country.

To properly mobilise public opinion on the projected measures and artificial electrocution of Ayurveda in the guilded chairs of trade-guilds propagated by elders and guilders is a crying need of the hour. As this is a patriotic attempt of the fallen and the low in the profession,

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indigenous to the land, it is hoped that this feeble appeal will have full and handsome response. Details will be published in the next bulletin and this appeal is issued just to clarify the role of the effort and stress its importance at this psychological moment of Indian Medical destiny. Help of all kinds is respectfully solicited from one and all.

The question of State-recognition of Ayurved is now an almost universal one in the Ayurvedic world. Some provinces still go without Faculties and Boards, which their fortunate sisters have already inaugurated as veritable victories causing exultation on the part of the enthusiastic protagonists. At no remote futurity the whole of India may have her Ayurved blessed with the much coveted recognition, though this so-called recognition confers no boons and means no status and prestige. It is but the natural and logical evolution of the movement of Ayurvedic Renaissance that has been set afoot for quarter of a century. Besides, Ayurved cannot lag behind, when the chariot of world-progress and Indian advancement is moving fast. But genuine governmental recognition for Ayurved is bound to remain an Alnescharian dream without the introduction of University-controlled Faculties and Boards, Universities being the highest educative institutions, and commanding the confidence and esteem of all ranks and classes of the populace as self-less and august seats of learning. If Ayurveda has the soaring mission of delivering the gospel of salutary messages of physical and mental relief to weary world afflicted with the present day surfeit of gross materialism, it has, first of all,

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to be universitized, without which the internationalisation and universalisation of this transcendental 'Science of Life' would remain but a Utopian vision. The records of achievements through ramshackle Faculties and Boards, hitherto established, are far from encouraging. These quassi-Governmental institutions have done the greatest disservice to the community by creating divided camps within it, which would have been impossible under university-control. We have, in previous numbers, dealt with what has happened in two premier presidencies of Bombay and Madras. The real interests of Ayurved have everywhere been brought into jeopardy by schemes and conceptions of Ayurvedic development and revival dominated by western ideas and allopathic sympathies. Like a communal award, fifty-fiifty arrangement between Ayurved and Allopathy seems to be the order. Study of modern or western subjects has been cunningly introduced into the curricula evolved by the disunited Bengal Board in such a manner as may inevitably necessitate maintenance of an equally strong allopathic contingent along with the Vaidya teachers in the tutorial stuff of the Ayurvedic training institution. Equal marks are said to have been allotted between Ayurved and Allopathy concerning the same subject. We suspect the feeble voice of the few members, who wisely favour unalloyed Ayurved, has been drowned in the dominant notes of their compeers on the other side, obsessed with incorigible notions of modernisation. Is Ayurved to be taught, or a hodge-podge knowledge to be imparted? The question of comparative studies without well-grounded basic instruction in the main Ayurved is reduced to the drollery of placing the cart before the horse. When will real light comes to illumine and flood the field, chastening the westward minds of the arbiters of Ayurved's destiny?

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Original Articles

TRIDOSH THEORY IN AYURVEEA.

BY

DR. H. N. CHATTERJEE, M.A., KAVIRATNA,

Calcutta.

—:I:—

(Continued from March, 1938 issne)

CHAP. I.

INTRODUCTION.

I have already discussed somewhat elaborately the Tridosh Theory according to Ayurveda in some of the previous issues of this Journal and now I will try to discuss it physiologically and pathologically according to modern system of interpretations.

It is well-known to every Ayurvedist that human body is a happy combination of three material objects, viz. *Dosha*, *Dhatu* and *Malam*—"दोष धातु मलमुलम्हि शरीरम्"। Now what are these three objects ; are they simple matters and nothing else or are they both material and dynamical forces combined ? In our previous discussion, we have already explained that according to Ayurveda दोष and धातु are but two different aspects of one and the same principle. According to modern system of medicine, the the tridosh theory may be interpreted as the three forces of Metabolism, Catabolism and Annabolism. However, it would rather appear somewhat incongruous to many to understand properly the meaning of the sentence "दोष धातु मलमुलम्हि शरीरम्". on the above interpretation of दोष and धातु। We have

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already seen that the three forces, viz. Vayu, Pitta and Kapha, when in eqilibrium or in normal state, are called Dhatus and the same forces are called Doshas when not in normal state. So we see that the forces must be either of the two, i. e. either Doshas or Dhatus and cannot be both at one and the same time, so that it is not unnatural that the line referred to would appear to be rather a bit perplexing to many.

Now let us try to make the position clear and understandable. It is of course quite true that one and the same principle of the three cannot be both a Dhatu and a Dosha at the same time, but it is quite possible that one or two of the principles may be Doshas while the rest may remain Dhatus and that too from the very birth of an individual and that is why there is no impossibility in finding both Dosha and Dhatu in one and the same individual. But we must not confuse this phenomenon with diseased condition of an individual. This vitiation—aggravation or deppression—is more or less hereditary, or rather acquired from the very birth of the individual, and in these cases, the question of intervention of a disease for the vitiation of a particular Dhatu does not come in.

To illustrate our point physiologically, we may term such vitiations as individual susceptibility or Homeopathic diathesis. Modern Scientific medicine, however, did not go further than the individual itself in considering these susceptibilities, while Ayurveda established many thousand years ago that heredity plays a great part in these cases. Modern research is of course making a great progress towards truth and is trying to establish that the influence of heredity has a great role to play in the causation of certain diseases at least. Thus it maintains that diseases like Cancer, Tuberculosis, Rheumatism, Chorea, Mania, Hysteria, Epilepsy etc. are intimately connected with heredity. Yet in other cases,

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it finds itself verily in the midst of a quagmire. For instance, when it finds that during an epidemic, some people in a particular area succumb to the disease and others escape without being touched by it and still more some survive though attacked, it brings in or creates a new nomenclature, viz. immunity or natural power of resistance which saves the latter from being attacked by the disease, or though attacked, from being killed by it. Perhaps this duality of principle for the causation of diseases is responsible for so much failure in curing diseases with medicines used internally according to western system of medicine.

Now what is immunity and what is susceptibility ? Are they something real or are they something imaginary, only existing in the medical dictionary just to help the medical men explain away certain stern facts which are otherwise inexplicable ? A straight answer to this question is also not very easy. The modern medicine will say that the terms are real and not imaginary ; but Ayurveda tells us that although the term "susceptibility" is real in certain sense, the term "immunity" is nothing but a gigantic hoax, a mere comouflage.

We have already stated that every human body is a combination of Dosha, Dhatu and Mala, meaning thereby that our body consists of three great forces of Vayu, Pitta and Kapha—some in equilibrium, some vitiated or aggravated—and waste products or matter. It does not mean hereby that, the elements being same, all human bodies are equal regarding their actions and requirements while on earth. It rather means the opposite, i.e. individuals differ regarding not only their body but also in other aspects, because although the materials that build our bodies are same, their proporpotions are always different and here lies the glory of the art of the Creator. In some individuals one or more Dhatus may be in natural order while the rest

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may be more or less depressed or aggravated ; while in others the opposite may be the case. Thus we see some persons susceptible to cold, some to skin diseases, some to bowel derangement and so on, while others are easily irritated or cannot be irritated at all. Some are of pensive mood, some are always cheerful, some are active, some lazy, while others are inactive and unsocial from the very birth. Some are naturally courageous and do not fear to face any situation however dangerous, while others are naturally timid and are afraid to face any change in the day-to-day run of life. From all these, it will not be hard to conclude that there must be some difference in the very composition of the individuals themselves. Medically, this difference is ascribed to heredity and environment, at least according to Ayurveda. History also supports us in this respect. A Cromwel or a Washington, a Napoleon or a Shivaji could not be born of timid parents and in peaceful atmosphere. The parents of these great men might not have been so great as their sons, but still the spirit of independence and love of freedom were there, which, combined with the then troubled political atmosphere of the countries concerned, produced these giants of freedom-worshippers. Similarly a Rabindranath or a Shelley, a Kalidas or a Shakespeare, a Darwin or a Jagadish are born of intelligent parents and nursed in peaceful atmosphere of the country.

From all that has been stated above, it is now clear that heredity plays a great part not only in the formation of character and intelligence of a person but also in the causation of and susceptibility to diseases. In the latter case, as in the former, influence of the atmosphere of the country has also some part to play, though not so important as the former. This influence may be called secondary to the former, merely helping the former. As an illustration we may say that a person of Kapha diathesis

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will catch cold easily in humid atmosphere and in damp places. But the diathesis must be there, otherwise the atmosphere will have little or no effect on the individual, because a person with Vayu predominance will fare all the better in such atmosphere. It is also seen that diseases of Jangala country (जङ्गल देश) are often cured easily in *Anupa* country (अनुप देश) and vice versa. Here also the influence of environment or climate plays an important secondary part, because in such cases the individuals are cured only when the vitiation is simple—single or double—and superficial and amenable to treatment. By superficial we mean vitiation of a particular *dosha* in a climate calculated to aggravate in the individual that very dosha which is not in order in him from very birth, or in other words, the aggravation is only due to climatic conditions of the particular place in which the disease occurs. Then again according to Ayurveda, when one or two of the Dhatus are deranged and become Dosha, the treatment is not very difficult and the patient may be cured easily ; but it is not so when all the three Dhatus are deranged, i. e. when the disease becomes "सान्निपात", Sannipath.

On the other hand, a person with Kapha diathesis will lose susceptibility to cold when kept on anti-Kapha diet and in dry climate just as a Pitta-diathesis person will resist diseases due to Pitta, if kept on Pitta-ameliorating diet and in temperate climate. Similarly a man with Vayu predominance will be all the better off in damp and cold atmosphere with cooling—not cold—diets.

It is therefore clear to us that the term susceptibility is real, though partially.

Now let us consider the term "Immunity." The modern science of medicine has already taken up the term to be real.

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It not only believes in natural or individual immunity but also in the creation of mass-Immunity and that is why we are being acquainted with various forms of vaccines every day for various diseases when they appear in epidemic form. But when we come to scrutinize carefully the statistics or effects produced by such vaccines, our doubts regarding the value of these to abort or prevent diseases become all the more confirmed. It is now an established fact that vaccination is responsible for more deaths than the small-Pox itself. There have also appeared many other vaccines according to this system of medical art, but they are not yet used *en masse* due to lack of Government support. Some of these have of course been tried in particular areas during epidemics and good results are always claimed for them. According to scientific system of medicine therefore Immunity is not only natural but it can be created artificially.

Homeopathy however is silent over these perplexing questions, the tripod on which it stands being Psora, Syphilis and Psychosis. Although it uses medicines to create artificial immunity, yet the use is more empirical than scientific, as their uses are quite against the principle of Homeopathy, namely 'Similars cure similars'. To the credit of Homeopathy we must admit that it has followed the foot-steps of Ayurveda in the matter of giving place to heredity in the causation of some diseases, although it is silent as to how such influences act in human bodies. It is also silent over the matter of causation of diseases. This silence is perhaps due to the fact that Dr. Hahnemann of revered memory, the introducer of Homeopathic System of treatment, was himself a qualified allopathic physician and his views regarding all these problems were one with those of the scientific system of medicine. To be brief, it may be said without any fear of contradiction that Homeopathy is not an independent science of medicine, but simply

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a separate system of using internal medicines in different diseases, all its other branches being same as those of the modern scientific system, though the present-day homeopaths, at least in India, do not care much for the allied sciences, such as Chemistry, Physiology, Pathology, Anatomy, Gynaecology, Botany etc., which are intimately connected with this great science dealing with the question of human life and death.

We have already seen that Immunity and Susceptibility are two terms of opposit meaning according to western system of Medical Science, but Ayurveda does not accept the former, though it accepts the latter in a somewhat limited sense and we should give the palm to it when we become fully acquainted with the interpretations of these factors according to it.

Ayurveda tells us that susceptibility to a disease is there in every individual from the very birth according as he is born with one or more Doshas (vitiated Dhatu). It means that the individual is susceptible to diseases that are the after-maths of such vitiation ; but it does not mean that he is immune to other diseases. These diseases however will not affect the man so long as his unvitiated or normal Dhatus are in order. This normality is jeopardised by 'मिथ्याहारविहारात्' incompatible and unhygienic diets and habits. Here "मिथ्या" does not mean bad only but incompatible and unhygienic also. Again the great adage "शरीरं व्याधि मन्दिरं" is there, meaning flesh is heir to all diseases. These diseases do attack us only when we vitiate our Dhatu or Dhatus and turn these into Dosha by our unhygienic mode of living and feeding. On the other hand, as already mentioned, even hereditary Doshas may be pacified into Dhatus (though not completely) by living strictly a hygienic life enjoined by Ayurveda ; and for this purpose Ayurved has given us a very large prescription in the form of "ऋतुचर्य्या" (mode of living in different seasons), "दिन चर्य्या"

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and "**मास चर्य्या**" (mode of living from day to day and from month to month). Thus according to Ayurved, susceptibility to a particular series of diseases is in every body which can be checked or aggravated by his living a hygienic or unhygeinic life; while he escapes the attack or, if attacked, the bad effects of other diseases to which he is not susceptible; that is, the Dhatus on the vitiation of which these latter diseases occur are in order. Hence the question of Immunity does not arise in the causation of diseases according to Ayurveda.

To illustrate our point, let us say that a man with Pitta (**पित्त**) in order has no cause of fear from Small-pox, be he vaccinated or not. But a man whose Pitta is vitiated is always susceptible to the dangers of attack from Small-Pox, Enteric Fevers, etc., inspite of vaccination and re-vaccination. Similarly, a man whose Vayu is in order will have little or no chance of being attacked by any kind of nervous disease, Blood-Pressure etc., while a man with Kapha in normal state will have little to fear from diseases that are due to its vitiation, such as Tuberculosis, Pneumonia, Bronchitis, Pustules, Boils etc. It is therefore clear that Immunity has got no place in Ayurveda.

Perhaps we have been able to clear our points so far as the meaning of the two terms Immunity and Susceptibility is concerned. But one thing must be stressed here in this connection, so that no misconception may arise in understanding our interpretation. This is that every individual is susceptible to a particular series of diseases while he is not so regarding other diseases. But this condition is always liable to change by his mode of living, which means that the individual may become non-susceptible, temporarily or permanently, to those very diseases to which he was susceptible from very birth by proper mode of living and using proper medicines; on the other hand

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he may be attacked by those very diseases to which he was non-susceptible from birth, at least so far as Dhatus are concerned, due to his negligence of proper and hygienic mode of living.

It has already been stated that all diseases are due to "मिथ्याहार विहारात्"—incompatible food and unhygienic mode of living. Ayurved also tells us "शरीरम् व्याधिमन्दिर""—body is the residing place for all sorts of diseases. It is of course true according to every system of medical science that flesh is heir to all sorts of diseases and no human being can claim that he will not suffer from any disease throughout his life. The only thing that is possible is that some persons may suffer less than others. It is also a stern fact that inspite of all preventives, palliatives, sure-cures and rapid strides of the science of medicine, the diseases are there without showing any the least concern for all these new inventions even to slacken their grip, not to speak of dying out. From all these, the doubt naturally arises in our minds as to whether the very fundamentals on which all sorts of medical aid rest are based on truth.

It is therefore safe to tell my readers at the outset that Medical Science is after all a Science and not Truth itself, and this is practised and developed by imperfect human beings. So it is rather unsafe and illogical to expect real objects from it. Yet the attempt is there and we must take advantage of it, knowing fully that full benefit is not always possible and keeping in mind that "something is better than nothing."

It is also clear that diseases will be there inspite of all our attempts to kill or banish them ; and the attempt to fight against

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them will also be there for ever, at least so long as creation would exist, and this is why the Science of Medicine will be there always. But one thing must not be forgotten and that is that whatever and wherever a particular brand of the science may exist, it must always keep pace with the change of time as also the change which a disease takes in course of time, as otherwise the brand would not be able to stand against other brands. Again, the fundamental principles on which to base the brands must also be logical and sound, otherwise mere outward show or Political Supremacy will not be able to save it from fall in course of time.

(*To be continued.*)

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PRESIDENTIAL ADDRESS

OF

KAVIRAJ M. K. MUKHERJEE, B.A.,

Ayurved-Sastri.

AT

ALL-INDIA AYURVEDIC JOURNALISTS' CONFERENCE,

Bangalore.

—:o:—

REVERED COMRADES,

This is a unique occasion on which we have assembled at this picturesque Capital City of the progressive Mysore State. Let us hope we shall succeed at this momentous maiden session in organising the Ayurvedic medical press in a manner so as to render ourselves powerful and further the noble cause of the country's own medical science, so suited to the constitution of its people and idiosyncracies of their system.

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The Indian Press is now said to be virile. This achievement has been attained within barely five decades. It is rather difficult, if not impossible, to ascertain the date when the original Ayurvedic journal was inaugurated. So far as the province, from which I hail, is concerened, the earliest Ayurvedic print seems to have seen light upwards of half a century ago in the year of grace 1885. It is unnecessary to take stock of the accession of strength to Ayurved during this fairly long period. But we may at least witness the refreshing spectacle of multiplication of Ayurvedic organs in the country from one end to the other. In this connection, you may be respectfully referred to the article entitled "Journalism in Ayurved", of which your president of this Conference is the author, and which appeared in the 'July, 1936' number of the 'Journal of Ayurved', which my humble self has the honour of editing. Time is not yet arrived when a history of journalism in Ayurved should be reduced to writing. We, journalists, have just begun the task of creating history. But in view of the galloping growth of the Ayurvedic press, it becomes imperative to proceed with संघशक्ति, and build up our splendid Fourth Estate.

Ayurved is at present confronted with gloomy prospects with "dangers and difficulties encompassed" round. We have our external enemies in addition to our internal friendly foes. So, this assemblage has been arranged none too soon. In every country it is the press which wields immense influence in educating public minds and moulding principles of public welfare. Far-flung as the Ayurvedic empire is, stretching from Colombo to Kashmere, and extending from Calcutta to Calicut, our task is mighty Herculean, and upon us devolves the sacred mission of the regeneration of Ayurved, the coming medical science of the world, for the benefit of the vast continent of Hindusthan, as also for the deliverence of the afflicted family of the whole human race. May Lord Siva, the

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Originator of Ayurveda and the Bestower of Boons, bless our aspirations and endeavours.

Our journals are published in quite a multiplicity of languages. In every wise India is an epitome of the whole world, and Ayurveda has to carry its messages to all and sundry with diversified jargons. No single paper may be deemed sufficient to fulfil all the expectations of the reading public of the Ayurvedic world and Ayurved-minded people. The necessity of co-operation and mutual help in our ranks is, therefore, indispensable in this Babel of languages, if the gospels of Ayurveda have to be reached in entirety to the people, whose long Lethean leave of all that is good and great in our hoary civilization and culture, has so long kept, among other things, the plenty of bountiful beauties of Ayurveda a sealed book to them. For cultural organisation of Ayurvedists, Journals in Sanskrit may help a good deal. Our valuable contemporary 'Vaidya-Sarathy' of Travancore has set a noble example in this respect by bringing out a Sanskrit counterpart of it combined separately with the English and Vernacular sections. My suggestion is based on the assumption that all Ayurvedists should have a workable acquaintance with the rich classical language in which our Ayurveda Sastra is written.

I doubt if we, journalists, have come to know one another even now, and if we have exchange of our organs among ourselves as the preliminary step of mutual acquaintance. By getting closer and closer and cultivating liberal views and wider sympathies, we may place ourselves in the strong position of drawing upon one another's banks and supplementing our own resources. I have been particularly pleased of late to notice the encouraging tendency on the part of some of our papers to circulate things of worth and weight, found in their contemporaries. Instances are not rare of papers gradually sinking to the moribund depth, or soon ending

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their mushroom existence, or dragging on a precarious career, for paucity of entertaining and instructive return to the subscribers and readers.

I may be permitted here to pause a trice to repeat my remarks in my Hampi Address as President of the Fourth Session of the All-India Hereditary Ayurvedic Doctors' Conference in 1936.

"An India-wide inter-provincial contact may be secured through journalism. The Lingua Franca of Hindusthani, and at present unavoidable English too, may be the suitable vehicles of our cultural interchange and mutual service. Medical Journals in provincial vernaculars would go a great way in the extensive spread of the activities and messages of Ayurveda among the people. Thus an India-wide organisation may be achieved. Let no province commit the folly and sin of insularity and exclusiveness. Extra--provincial considerations should never be outweighed by narrow view of things and values. At least the good sense of healthy rivalry should inspire and stimulate the spirit of conquering a wider field in other provinces. This beneficial spirit may then be developed into the grand idea of a conquering expedition into the wide world beyond the boundaries of the mother land. To secure this soaring ambition Ayurvedic Journalism in English has to be cultivated from different parts of the country. Such journals, existing at the present moment can be counted on the finger..... ....Even the oldest organ in the line, to wit, Calcutta's 'Journal of Ayurved', bravely advocating the cause of real Ayurveda and represented by my humble self, is also a child, just turned of an age."

Friends, we have to march on with stout optimism and steady steps. We may feel sure that the messages of Ayurveda alone will ultimately be acceptable to the weary world, afflicated with a surfeit of material life and consequent unhappiness. The problems which

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we have to envisage, are multitudinous. Let us not quail and vanish in the teeth of our trials. We must have a definite ideal before us, no matter to whatever different schools of thought we may happen to belong. This ideal is the ideal of Truth, the beacon-light of which should always illumine our critical path strewn with thorns and brambles. Let us rally round the holy banner of Sri Dhanwantari. Let us not burn incense in the temple of demi-gods. Let scrupulous regard for honesty, decent moderation, and unfailing intrepidity be the inspiration of our breath and being. Let not our pursuit be prostituted as bread-and-butter proposition, pure and simple. We must always and unhesitatingly follow the lofty principle of calling spade a spade and giving the Devil his dues, which exalted standard of independence never handicapped by domination of dictating powers from behind, or sordid considerations of material life, can only guarantee the success of our noble mission of rehabilitating the great Science of Life, that Ayurveda is, in the pristine position of its glory and greatness.

In this connection, very appositely skip to memory our observations, editorially preached in the 'August, 1936' number of the 'Journal of Ayurved', which, through the blessings of you all, has now a wide and influential introduction in both the hemispheres.

"Journalism is said to be the most beneficial activity af any country aspiring for an all-round progress and prosperity. Certainly, it is a just and tenable claim, should truth and nothing but truth be the cardinal principle of those organising and embracing jourualistic and publicity careers. Balanced opinions are few and far between in party organs. Even-handed justice is a rarer commodity in journalism. On the contrary, jealousy, chicanery,

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and all conceivable sorts of nefarious tactics are but the common features. This portraiture is most true of political papers. So, do the theosophists of Hinduism say that Truth is *Brahman* alone, and that the whole world is a big 'illusion' (माया). Every department of life is now seething with politics. Medical politics, too, is not wanting. But physicians should not forget themselves, and must remember that, next to the great Maker of the Universe, they are the masters of life and death (प्राणाचार्य्य), and that nothing less than actual truth has a chance really to survive and triumph in their particular sacred endeavours."

Brethren, to justify ourselves and to be worthy of the traditions of our transcendental *Sastra*, we must progress without deviation from rectitude and restraint. Courage without rancour should characterise all heroes in the ranks of our fighters in the cause of publicity.

The *Sastra* itself radiates the hallowed light of eternal truths reached by the infallible mighty master-minds of old, dating from the dim distant days of hoary antiquity (शास्त्रं ज्योतिःप्रकाशार्थं). But we must not be living anachronisms in the human Creation of God, dead to the realisation of the trend of the times. Publicity is the spirit of the age and the order of the day. Our lot is cast in an age of the drum and the trumpet, when even gold requires to be guilded and lily to be painted. It would be sheer tom-foolery on the part of Ayurvedists to ignore the value of publicity and fight shy of the limelight, out of hide-bound hatred or instinctive indifference. Can we afford to be piping Nero-like when our golden city of Rome is ablaze? We are hemmed in on all sides by the formidable phalanx of redoubtable foes. They are fortified with all resources from the most powerful sources of backing, of which their mouth-pieces constitute their impregnable stronghold, from the vantage position

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of which their howitzers are resolutely pouring fire on our citadel suffering from poor, disorganised defence.

So, we have to mobilise in full strength and strike terror into the minds of all our assailants. The hollow onslaughts of lay ignoramuses we have long tolerated. There must be an end of it, and it depends upon us to advance the day of reckoning. If we are pure and one in mind and take a solemn resolve, these haughty braggarts, whose belly-god only cries on their tongue uttering vain-glorious bravados, would evaporate away before our unsparing editorial pen, pouring fourth necessary vitriolics and adequately reinforced by our deeply erudite and ever-alert Ayurvedic scholars, just as does the paltry mist before the rising solar luminary of the firmament

Our grief is all the more when we have to strike those of our aggressors who are our own kith and kin. But in performing the sacred duty of defending our holy science in danger, we cannot afford to make a distinction of the epidermis. By no means should we get ourselves to acquiesce in sacrilageous outrages of vandal hands on our sacred heritage, no matter to whom those hands belong. These people exercise a most pernicious influence on the innocent and unsophisticated minds of the public to the great detriment of Ayurved by their malicious or irresponsible performances in the press and on the platform. So, we have to be ruthlessly up, out and about to extirpate our enemies to a man.

Gentlemen, Ayurved is a liberal science. It has never grudged to reflect and receive light. Cultural interchange in the medical world is of utmost importance to humanity, to the relief of whose pains every system of medicine has to minister. So, it is a sheer tragedy that Ayurveda has to be on the war-path, and parry thrusts from those who ought to be friends and collaborators for the progress of

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the medical science as a whole. The Golden Fleece of Truth is the aim of all in quest of medical knowledge and Truth is immutable. Why then this ugly scene of antagonism and enmity? The *sanctum sanctorium* of Knowledge and Truth should be treated with the slogans of love and peace. If the high ideal of the medical science is taken a Lethean leave of, and drawn down on the secular plane, the lowest depth of degradation is reached.

Of all the problems, which Ayurved has to envisage today and whose number is legion, a couple is of a vital nature. Institutional revival of Ayurved is being experimented upon on modern lines for the past quarter of a century. The inevitable upshot of this wide-spread attempt in the Ayurvedic world is the growth of a disposition in these academies and hospitals of Ayurved of the outlandish pattern, to relegate our science to the Limbo of oblivion, engraft ill-assorted, extraneous limbs on its corpus, and impart to it a metamorphosis doing away with its individuality and genuineness. These overlords and revivalists seem to have altogether taken leave of sanity and sobriety, and their educational myopia would not allow them to realise the wholesome truth that every science has its own way of evolution and growth, and that, by imitative capitulation or back-door importation of contraband commodities, this science of Ayurved, which is at once positive and metaphysical, is bound to be simply engulfed beyond the remotest possibility of redemption. Then the question of providing bread with the noble label of a medical man, for the quality products (?) of institutional Ayurvedic education, has not been experiencing a smooth sailing. A hotch-potch knowledge subversive of a definite devotion to any particular system and producing a hopeless jumble in the brain torn by rival temptations, does not certainly advance any science. But markets must be secured and captured and monopolised for hybrid or non-descript products turned out year after year by the machinery

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of the new-fangled Ayurvedic education, and crowding the field in ever-increasing numbers. Of them we have to 'tell in mournful numbers.' So, fetters are being forged for Ayurved in the provinces in the name of much-coveted State recognition in the shape of the Dead Sea Apples of Faculties and Boards proposing a neo--Ayurvedic culture. This development in the annals of Ayurved is sounding the Crack of Doom. Even a section of those who were found to go into hysterics at the prospect of the advent of these Boards and Faculties, falsely promising an El-Dorado for the Ayurvedist, is coming to realise its blunder. But the steed is stolen. The dangers of the new orientation to Ayurved through these Boards and Faculties may be appreciated from a cautious consideration of the syllabuses and curricula, inaugurated by the statutary arbiters of Ayurveda's destiny, effacing the *Guru-Kula* or *Tol* system of imparting education, and virtually and cunningly ousting out of existence the former type of Sanskrit Pandits with unquestionable depth of erudition in the Ayurvedic lore.

So, it is patent to us all that pure and unalloyed Ayurved (शुद्ध आयुर्वेद) has been brought into jeopardy. It is threatened with gradual subsidence and final annihilation. At no distant futurity anglicised and allopathised Ayurveda would come to hold sway. Friends, we have courageously and conjointly to take up the cudgel against all these iconoclastic efforts for bastardisation of Ayurved by the Anglo-phil confreres of our fraternity, supported by those compatriots with patriotic instincts and western complex who evince interest in the national medicine without diving deep into matters. To heaven or hell—they do not know where they go. 'Westward Ho !' is their creed. State recognition is not an innovation unknown to the history of Ayurved. Its value and necessity may be disputed only by uuthinking Lotos-Eaters among us. Real recognition comes through substantial merits, which may be

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the gift of a well-regulated, high standard of Ayurvedic education, that can be provided for only under the control of a 'Varsity Ayurvedic Faculty. Difficulties in the way of our recognition arise also from two other sources. To determine the status-confering rights and privileges on the licensed and the registered, an 'Indian Ayurvedic Medical Practitioners' Act has to be brought into existence by the highest Legislative Body of the country. Then, it is State policy to favour the first lady-love of Allopathy. The co-wife of Ayurved is not expected even to share the legitimate division of the conjugal rights. The reforms have come into operation, and people's Governments established in most of the provinces have also been harnessed to the task of utilizing the circumscribed scope of the much-maligned Constitution for promotion of public welfare. Ayurved, too, is coming up for its due share of attention. But unless angles of vision are changed and real self-realisation dawns upon the minds of the present authorities that be, we should not expect appreciable improvement of matters even at the hands of our own people holding the reins of administration in the country. Even Congress Governments do not promise us much. On the contrary, their favours are mostly proving to be our excruciating bar-fetters. This is mostly the case where our Health Ministries are being commandeered by doctors of allopathy, nurtured up in the ideals and traditions of the Occident. Dr. Gilder wants to weed out the unworthy Ayurvedists, or rather render them all qualified by enforcing compulsory registration even on pain of pecuniary penalties, incarceration and rustication. His friendly and altruistic Bill is still on the legislative anvil, hungering for its numberless prospective victims in the near future. Dr. Rajan's rankling words, denying to Ayurved fitness for elevation to the collegiate status in the matter of its education, have hardly died down in the distance of time. Madras and Bengal boards and faculties are sample remedies for Ayurved's Reformation and

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Renaissance. The sympathy and support confidently expected of our best patriots, now in power, has been miserably wanting. Our obvious duty is now to present a united front, raise a loud chorus of condemnation against wrong-sighted ways and engineer an irresistible campaign for university recognition of Ayurved. Ayurveda'a past traditions, too, justify its Versity recongnition. Ayurveda thrived to the acme of perfect excellence under the aegis of ancient universities at Takshasila, Nalanda, Bikramsila, Abanti, Mathura, Kashi, etc., which were great seats of learning and culture in those days, some of them enjoying even a unique international reputation. It would be an achievement of achievements if we are able to universitize Ayurved once again, To universitize it is to guarantee the proper recognition and prestige—our *izzat*, and lay the foundation, broad and deep, of its progressive internationlisation and universalisation. Our soariug ambition should be to re-establish in the medical world the cultural domination of Ayurved, the original and inimitable medical science. We may suggest the formation of a University Recognition League for an all-India agitation. To accomplish this great object, as also to secure the high fulfilment of many a solution, ours is the colossal task of rousing the conscience and corporate consciousness of our community and educating public minds in matters of Ayurved, the Aegean stables of colossal popular ignorance or misguided notions regarding which we have to clean as self-appointed scavengers of the Eternal Estate of Ayurved.

The greatest disservice has been rendered to Ayurveda by the the introduction of the apple of discord in the Boards and Faculties. Dissensions and squabbles are swallowing and emasculating the community. It is why we have to intensify our proposed activism for creating public opinion in favour of incorporation of Ayurved in Faculties controlled by the universities, which high elevation of Ayurveda's status hardly leaves any room for two opinions, Though we have to preach against Boards and Faculties,

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and resent and resist their operations, we must always talk sense to convince and convert our adversaries and proceed on the lines of least opposition avoiding their susceptibilities so far as possible. Let it not be said of us that we are contributing towards worsening the situation. If need be, our view-points may be firmly thrust home, to the tribe of unbelievers. Well-intentioned emphasis has always carried the day. If we really strive for ultimate peace, pusillanimity need not fetter us in the proper display of our courage of conviction.

Your President has been asked by many of his friends of the opposite camp as to the utility of a sustained fight of the dwindling minority of the votaries of *Suddha* Ayurveda. Friends, weather-cocks and turn-coats have perhaps been known since the inception of Creation. Let us not feel disheartened by the elimination of false and faithless elements in our ranks. They walk across the floor only to strengthen us. We can thus have the right measure of our strength. The figure does not count if the virus of defection is in the blood. Steadfast one is equivalent to inconstant or oscillating hundred. Nor is our fight for any immediate objective. So, the question of discomfiture and surrender is out of the question. It is known that the *Vedas* had once been imperilled in the days of yore. An *Avatar* was ultimately needed to rescue the *Vedas*. So, the *Vedas* have survived destruction by their *Mantras* being carried forward by the faithful. The faithful and believers among us may similarly save the jeopardised Ayurveda of today from effacement, by holding aloft the holy standard of unsullied Ayurved, however microscopic their minority, till the advent of the incarnated deliverer and his legioneries. Let us be the blessed torch-bearers of this Olympic Fire, keeping alive its immortal flame. Let even our lone loud voice cry 'Hallelujah' to it.

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People are thoughtlessly prone to abuse us who are in the fore-front of fight without thought of self, as obsessed with the principles of obstruction and destruction. But self-seekers ought to know and feel there is no plain sailing for nefarious designs, and all right-thinking men of deep wisdom must realise that there is ethics in destruction, when the order of things in Creation gets corrupted and polluted. Even God is doing it, and we, men, are scintillations of the Almighty Maker. So, Lord Siva, the Bestower of all Good, (शुभंकर), and the Father of Ayurved, is terrible (भयंकर) in his Doom's-Day Dance with His Trident and Bugle (त्रिशूल and डमरू). Still, inspite of this great inspiration and support we do not feel happy when we have to don the warlike garb of the knight-errant of Ayurveda.

Perhaps I have talked of war and extermination even to the nauseating degree. Let me now proceed to the pleasing episode of the constructive side from which result the victories of peace, to be prized more than the triumphs of destruction. There are pacifist people among the Ayurvedic brotherhood, who are carrying on real constructive work, 'far from the madding crowd's ignoble strife', unobserved by the running world. We have a distinct duty to them. We have to ferret them out from their retreats and reveal the labours of their creative genius to the appreciative world. The Ayurvedic world does not still lack real *Pandits*. But most of them are bashful, shrinking and squeamish. So, the community is deprived of the benefit of their acquisitions. Their rich contributions must be made available to embellish the pages of our journals. Some of these recluses would pass their whole quiet life in their sweet Sleepy Hollow and 'blush unseen' like the wood-land blossom and prefer to depart 'unknelled, unhonoured and unsung'. To arouse all Rip Van Winkles from the profundity of their age-long slumber and infuse life and vigour

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into the dead degenerate bones of the life-less community, we must think of all inducements that might possibly be offered. Of all such inducements, material encouragement is most calculated to galvanise into activity the possessers of all these intellectual endowments, by suffering whom to remain vegetative, the community is the poorer. If the contributions of the best brains find place in our journals, the wealth of their originality and useful knowledge would prove an attraction even to the outsiders. Even those, who may come to scoff, will remain to pray. Thus may Ayurved progress towards the consummation of its cultural conquest of the medical world from more to more.

I have to draw your serious attention to one important aspect of our journalism, where we are particularly wanting. Journals embodying clinical experiences and exclusively or mainly devoted to this purpose, are almost nil. The existing journals, too, publish very few case reports. Propagaion of Ayurvedic education on the institutional route has brought into existence a good number of hospitals, where diseases of all shades must be supposed to be treated. At least from this important source a large supply of therapeutic results may be broadcast through the vehicles of the journals. Successful Ayurvedic medical men with extensive practice may also be largely depended upon for continuance of the existence of such journals. Cases of failures, too, would contribute a vast deal to this dissemination of knowledge, which goes a great way in helping research work.

All of our journals should reserve sufficient space for giving publicity to the multiform activities of the fast progressing Ayurvedic world, spread far and wide. Unfortunately, most of our organs are not quite alive to this aspect of duty. We must remember we have thoroughly to organise the whole Ayurvedic

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community bringing its members in closer and closer cultural touch of broad outlook and enthusiastic inquisitiveness.

In the present position of Ayurved, medico-politics in our journals is nothing to be deprecated. If we can always raise our loud voice in unision from one end of our estate to the other whenever Ayurved is endangered or wronged, we can be an impetuous force, and no power on earth can harm our beloved heritage of Ayurved. All our legitimate claims have thus to be wrested from unwilling hands, recovered from usurpers, and kept inviolate from aggressive jealousy and ignorance. So, I should request the fellow journalists to cultivate necessary politics in our organs without fear or favour. We are not as yet brought under the operation of Press Acts and Ordinances. But as Ayurved is getting more and more entangled in the meshes of Governmental policies, the day may not be distant when apprehension and incarceration, or other penalties may be the lot of Ayurvedic editors as well.

Talking of medico-politics, I am perforce reminded of the recent resolution of the Congress Working Committee recommending an impartial treatment for Ayurved. Such directions of this august, patronising (?) Body are not a little connected with the policies of Governments in respect of Ayurved. The very text of the resolution betrays the half-hearted attitude and ill-concealed apathy to India's own medical science on the part of the Congress High Command. It is, therefore, small wonder that the Health Ministries in the Congress-ruled provinces, where they are commandeered by Doctors of Allopathy, are taking the advantage of wrong interpretation of the resolution, or assuming a wrong-sighted view of the state of things prevailing in the country, to keep down the legitimate claims of the renascent and assertive Ayurvedic science of today. Friends, should we allow these

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happenings to take their own course with lazy non-chalance of passive spectators ? No. The only danger to guard against is that we be not absolutely engulfed in politics, or do not take to playing its dirty games in the defence of our holy heritage.

Before I conclude this topic, I should briefly discuss one other problem that is perhaps awaiting us at no far-off futurity. Our fight is one out of the ordinary, when it is against those. who, though ignoramuses (so far as Ayurved is concerned) with their predilections and prejudices, have not set their face against all sympathies for our great and glorious 'Science of Life'. The voice of Ayurved would have been resonant with a dominant note in the State quarters, if it had its own tribunes in the Legislatures. The idea had occured at least to some suspicious or wary minds to propagate the idea of exercising the franchise of the Ayurvedic voters in favour of an issue of supporting the cause of Ayurved, to be made a solemn pledge in the election manifestoes begging the suffrage of the Ayurvedic voters. That this was not pushed to active propaganda was due to the natural hesitancy, which all patriotic people have to experience in these days in offering any sort of resistance to the unhampered march of the triumphant Indian National Congress, the professed apostle of India's self--realisation, self-expression and self-fulfilment. The Ayurvedic community have given a chance to the mighty political organisation. If they are found to have blundered in placing confidence, it is quite in the interest of the mother country (Ayurved being an outstanding cultural heritage of India's hoary civilization, pregnant with immense possibilities for the welfare of the country) to rectify, and atone for it by transferring their allegiance to steady and faithful quarters where they may find truly accredited representatives, to defend Ayurved in cases of necessity like veritable ramparts. Brethren, in such an eventuality our heroic journalistic service must not be wanting.

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In some matters of moment we cannot do without the help and backing of the newspaper press. Ayurved is as much the property of the Ayurvedists as it is of the people of the country. So, these papers, championing the cause of the people, have also a duty to discharge for Ayurved, the country's own science which efficiently caters for the medical needs of the ninety percent of the vast populace of the land even on the authority of Government statistics. We are not here complaining of absolute dereliction of duty on the part of the newspapers, which broadcast with promptness and regularity the outstanding news of the Ayurvedic world. But their editorial support is oftentimes needed for strengthening Ayurveda's cause and its various movements. If we can enlist their sympathy and good will by our service and sincerity, and make them intimately conversant with real requirements for Ayurveda's restoration, they will be our bulwark against all overwhelming odds with unfailing support for everything genuinely Ayurvedic.

I do not like further to elaborate this presidential talk to you. There are numerous other topics of importance concerning us and our pursuit on which you will deliberate. May such an assemblage be repeated every year in some important centre or other, and may every season of it be graced with the presence of an increasing number of Ayurvedic journalists and their supporters. With the lapse of time this annual rally will assume greater and greater importance and momentum, as the revivalists of Ayurved of all schools of thought are multiplying and will come to enter the list. Whatever may be the coming stages of the travail of Ayurveda's resurrection, it is certain that Ayurved will shine again in the full splendour of its glory. This optimistic foresight is not a mere flight of extravagant imagination on my part. It is my profound belief based on reason and hope. Our contribution to this consummation assuring milleniums of healthy and placid life to a

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weary world, which has receded from Nature and God, must be complete and grand.

I do not know how adequately to recognize the ideal patience with which you have indulgently listened to my prattle, couched in an outlandish garb. The linguistic difficulty in India has been a great hinderance in the path of our solidarity. In the absence of a more suitable vehicle of expression that could be harnessed in a heterogenous assembly, I had to fall upon the foreign medium as an evil necessity, which must have caused annoyance and inconvenience to some, for which I offer my apologia. India has not a common tongue. The *ligua franca* of the Congress-brand, Hindusthani, might provoke civil disobedience on the soil of the south. I know four languages, of which the most undesirable one in these days of our national consciousnees had to be adopted. I hope to the large clientele of the vast reading circles of your popular papers, you would not grudge to transmit the messages of this address, as also the entire volume of the deliberations and decisions of this solemn convention.

The Reception Committee has bestowed upon me an affection which I must gracefully and gratefully appreciate. Perhaps, it was more merited by a better stalwart among us, the journalists. If you all have acquiesced in my installation on the exalted pedestal of this congress, which may not have been justified by my output and account, at least a principle has been recognized—the principle that small years constitute no sin. The ornamental figure-head is immaterial if we have our eyes steadfastly fixed on the load-star of Ayurved, in whose true service we are sworn and dedicated.

Friends, service of Ayurved must be regarded as national medical service consistently with the spirit of the lofty idealism of this unique science. Let me, therefore announce a fitting close to my discourse at this Conference with the utterance of the holy *Mantra* of *Bande Mataram*.

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Reports of Societies.

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MEMORANDUM.

SUBMITED

The Madras Ayurvedic College Graduates' Association

To

THE HON'BLE Dr. T. S. S. RANJAN, M. R. C. S., L. R. C. P.

Minister for Public Health with the Government of Madras,

Sir,

We crave permission to place before you the grievances of the Graduates of the Madras Ayurvedic College for sympathetic consideration and favourable orders.

HISTORY OF OUR CASE.

The Madras Ayurvedic College, the first and foremost of its kind in India, was started by the Late Pandit D. Gopalacharlu and after his unfortunate demise, was continued under the worthy guidance of Dr. A. Lakshmipathi, B.A M B.& C.M., Bhishagratna. The students of the College underwent a full courge of study for four years and received training both theoretical and practical in Ayurvedic as well as Allopathic subjects like Surgery, Mid-wifery and Medicine. The Lecturers were all eminently qualified to teach the subjects handled by them, As regards the curriculum of studies, the first two years were devoted to the study of pre-clinical subjects like Anatomy, Physiology, Botany, Biology, Chemistry and Meteria Medica in Allopathy besids Ayurvedic subjects. We also had regular training (Theoretical and Practical) in three subjects, viz. Medicine, Surgery and Midwifery under learned professors. The students were given in and out-patient training in the Hospital attached to the College, under the management of leading Allopathic Surgeons and Ayurvedic Physicians. The details given regarding the Stuff and other matters in the First Annual Report of our Association and the Prospectus of the Madras Ayurvedic College will fully bear out the above facts.

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During its very useful existence from 1901 to 1929, the Madras Ayurvedic College produced about 170 Graduates, of whom about 15 are no more. Of the remaining, about 50 are working as Medical Officers in Dispensaries under Local Bodies, 9 in private dispensaries, and 11 in dispensaries of their own, 6 own Pharmacies run on business lines, 3 are employed as Palace Physicians, and the rest are practising privately. Some of us are Professors in the Government Indian Medical School and are also in the Board for L. I. M. Examinations. Thus, Sir, we beg to submit that all of us are holding responsible and respectable positions in society, and we cannot be confounded and placed on a per with Village Vaidyas with no regular training, or classified along with persons who merely submit certificates that they have been practising Indian Medicine for 10 years.

When Registration for Indian Medical Practitioners was introduced by the Government, the Central Board of Indian Medicine created the A and B classes, the former to include those who have passed from the Government Indian Medical School, and the latter, all the rest. As a result of this classification, even those of us who are Lecturers in the Government School of Indian Medicine, and who have been Seniors in service, have been unjustifiably put in the B-class, in spite of our having received a similar course of training in the Premier Aynrvedic College of the day in Innia.

We waited in deputation on the President of the Central Board of Indian Medicine on 2—7—1934 and submitted to him a Memorial, requesting that we should be included in the A-class. The President, Central Board of Indian Medicine, wrote to us on 29—3=1935 that each of us should furnish statistical and documentary evidence in regard to the Surgical (including Obstetrical) work done by eaeh of us and also evidence that prior to the commencement of our practice we had received adequate training in Medicine, Surgery, Obstetrics and Medical Jurisprudence. In compliance with this letter we submitted all the required documentary and statistical evidence of the Surgical and Obstetrical work done by each of us in support of our claims for A-class Registration.

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A certificate to this effect, signed by the Principal, was also submitted to the President, Central Board of Indian Medicine, with a recommendation to place us in A-class.

Subsequently the President, Central Board, informed us that our claims were submitted to the Government for final orders and that our names would be provisionally registered in the B-class. On 15th July, 1936, the President, Central Board, informed us, in his Memorandum No. 7863-1/ C. B. of 36, of the decision of the Government in their order No. M. S. 27-P. H. dated 6-4-1936, permitting us to sit for the First and the Final Examinations for A. L. I. M's and to be registered in the A-class in the event of our passing the said examinations. We shall have to sit for the two different examinations in different years separately, and here the matter stands at present.

OUR CLAIM FOR "A" CLASS REGISTRATION.

We strongly object to the procedure of asking us to sit for fresh examinations, for we claim that we have undergone a regular course of medical studies for four years in the recognised foremost Ayurvedic College in India at that time and that it is both unnecessary from the stand-point of efficiency and insulting to Medical Practitioners, who claim to possess better knowledge and experience, having put in long service.

Our institution was started at a time when Ayurveda was practically unknown to the educated public as a Scientific System of Medicine, and by the incessant efforts and tremendous sacrifices of its founders was proved to the prejndiced public and to the Government the scientifiic basis and structure of this ancient and indigenous system. Our College was the premier institution in the whole of India in those days, attracting pupils even from outside the Presidency. It produced several fully qualified Physicians who satisfied the demand of the Local Bodies for men to provide cheap Medical Aid for Rural areas on a large scale. It also provided the Government School of Indian Medicine with necessary staff to teach Ayurveda, and we may be permitted to point out the anomaly of a classification which places the pupils of the institution in the A-class while many of the Staff and the Board of Examiners as also eminent Practitioners of long standing down in the B-class.

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Interests of L. I. M's not Affected.

We readily recognise and appreciate the view of the Government that it is desirable to have a distinction made between those who have received a definite course of training under competent instructors in well-established institutions and those who have not had this benefit. We admit that the Government have a duty to stand by the products of the institution started by them so that their interests may not be materially affected by others possessing no such qualifications. But we submit that we stand on a different footing from the Village Vaidyas who had no training in Allopathic subjects and whose only training was at home. Nor are the L. I. M's likely to be materially affected by including us in the A-class, for (1) Our College was closed down in 1929 and so our number will not increase at all, and (2) many of us are already in permanent service under Local Bodies and were probably appointed before the first batch of L. I. M's was turned by the Government School of Indian Medicine. Those of us, who have not entered service already, are not likely to think of service at this stage and want A-class Registration as a matter of right and dignity regarding their status in the profession and to be able to compete with the L. I. M's in Local Board service. Hence, there is no foundation for the fear that the L. I. M's may be be detrimentally affected by including us in the A-class.

The United Provinces Registration Rules.

In this connection, we beg to point out what has been done regarding the Registration of Vaids and Hakims in the United Provinces. In the rules framed by the U. P. Government in 1931, the following provisions have been made. (Vide Page 5, Schedule I.)

Schedule I

Persons who are entitled to have their names entered in the Register of Vaids and Hakims : –

1. Vaids or Hakims who hold a degree or certificate of the State Ayurvedic or Unani Colleges and Schools of the Province or outside it, or a degree in Indian medicine of any University established by law in India.

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2. Vaids and Hakims who have passed the final examination held by the Board of Indian Medicine, United Provinces.

3. Vaids or Hakims who have passed an examination from an Ayurvedic or Unani institution in the province or outside it, provided that for purpose of registration such an institution is recognised by the Board.

4. Vaids or Hakims who, in the opinion of the Board, are of sufficient standing, reputation and utility and are well known for their skill in their profession.

5. In the case of Vaids and Hakims falling under paragraphs 3 and 4 of this Schedule, the registration will be restricted to those Vaids and Hakims only, who have practised their profession for at least 5 years. Such Vaids and Hakims will be placed in class A if they have completed 10 years' practice. Those who have not completed 10 years but completed 5 years' practice will be placed in class B, provided that after practising their profession for 10 years they may be considered eligible for class A.

Vaids and Hakims who are transferred from class B to class A, shall send to the Secretary of the Board an additional fee of Rs. 5/- by money order at the time of transfer.

From the above, it will be seen that (1) Vaids and Hakims passing an examination in any Ayurvedic or Unani institution, in the province or outside, recognised by the Board of Indian Medicine, will be placed in the A-class after completing 10 years of practice, (2) Those who have not completed 10 years but completed 5 years will be put in the B-class, (3) That B-class practitioners, after completing 10 years, will be eligible to be put in the A-class on payment of an additional fee of Rs. 5/-, and (4) Even Vaids and Hakims, who, in the opinion of the Board, are of sufficient standing, reputation and utility and who are well-known for their skill, are also registered in A and B classes according to the length of their practice, thongh they may not have read in any institution.

In contrast to these, the rules obtaining in Madras are very rigid and illiberal and do not take into consideration the eminence of any individual practitioner in the profession or training in any institution,

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except that of the Government School of Indian Medicine or the long experience and approved service of such trained Practitioners employed under Local Bodies. We submit that it is not too much on our part to demand of the Government a great measure of liberalisation of the present rules on the lines of the Uuited Provinces' Regulations and to provide for people with our training, experience and approved service to be placed in the A-class.

We have got a parallel and an example for such liberal treatment in the case of the L. M. Ps. The Hospital Assitants' Course of 2 years subsequently developed into the L. M. P. course. At first it was for 3 years, thea it was extended to 4 years and later to 5 years. Still all the L. M. Ps were given equal status and the Government never wanted the earlier L. M. P's of former training to undergo any further training or to sit for any examination. We submit that we have received regular instruction and training for 4 years and that at that time the Government School of Indian Medicine had not come into existence. Most of us were stipendiaries from Local Boards, sent to the Madras Ayurvedic College, which was a recognised institution as well as the foremost of that type in India. Therefore, we beg respectfully to point out that the Government will be only doing a just as well as generous thing by giving us the same treatment accorded to the L. M. P's at different stages and we request to be placed on a par with the L. I. M's with regard to A-class registration and scales of pay and service conditions under Local Bodies.

Therefore we respectfully pray that :—

The Graduates of the Madras Ayurvedic College be put in the A-class and be given the same status and scale of pay as the L. I. M's.

Copy to :—

1. The President and Members, Central Board of Indian Medicine, Madras.

2. All Members of the Madras Legislative Assembly.

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News and Notes.

Bangalore.

The Vth All-India Hereditary Ayurvedists' conference will be heald on Dec. 25 and 26, 1938. Pandit Taranath, Principal, Prem Ayurved College, will preside.

All-India Ayurvedic Journalists' Conference will be held on the 26th Dec., '38 at Bangalore under the distinguished presidentship of Kaviraj M. K. Mukherjee, Editor, Journal of Ayurved, Calcutta.

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